

The

AMERICAN

RATIONALIST

VOLUME 4 • No. 4 • NOVEMBER - DECEMBER 1959

• THE MAGAZINE FOR ALL RATIONALISTS . . . ORGANIZATIONAL NEWS . . . READERS' FORUM . . . BOOK REVIEWS



DR. OSCAR RIDDLE, noted scientist, author, educator. New President of the American Rationalist Federation.

A rational approach featuring faith in Man, his power to solve his own problems, and his ability to build a better world for a glorious future.

A Progressive Publication with a Positive Program

35c

Our New Expansion Program

Yes, EXPANSION is the word! At our recent Annual Meeting of the Rationalist Association, sponsoring organization for the **American Rationalist** magazine, the word EXPANSION was the real key word. It was the unanimous sentiment of those present that the American Rationalist Magazine must expand both its program and its financial support this coming year.

Financial Expansion.

A three-point program for financial expansion was suggested:

FIRST, the subscription price of the AR Magazine is to be advanced from its present \$2.00 a year to \$3.00, beginning January 1st, 1960. It is necessary to advance both the subscription price and the circulation this coming year in order to keep pace with the general advance in the cost of its publication. If all our present subscribers will subscribe for a friend as well as renew their own subscriptions its circulation will automatically double, and the Magazine for the first time will pay for itself. There are others who are able and anxious to introduce the Magazine to numerous new readers. One of our new Life Members, Mrs. Blanche C. Lowenthal of Chicago, has recently given her check for \$200 to pay for sending it to 100 College and University libraries throughout the United States and Canada. Her excellent example should inspire many others to do likewise. This is Expansion.

Wills and Bequests

SECOND: Our AR magazine has now passed its Third Anniversary and has thereby achieved a state of permanency which justifies its sponsors in suggesting that the **American Rationalist** be included in the Wills and Bequests of our subscribers and friends. This is common practice by other such publications and we invite our friends seriously to consider doing the same. It is well to think of the Magazine as another member of the family in such considerations.

Guarantors to Duplicate Support

THIRD: All of our Life Members, originally known as Guarantors, have given amounts ranging from \$120 to \$300 each, and with the launching of this Expansion Campaign we also urge that all our present Guarantors repeat their gifts during this coming year. Two Guarantors have already contributed \$100 each and we hope it may become unanimous. Fact is, it is almost essential if the Magazine is to grow and expand as it should, and as its friends expect it to do. Nobody connected with AR Magazine receives a cent for his services, and we invite our subscribers and friends to match these dedicated services with their dedicated dollars. All such contributions will be acknowledged in the Magazine, unless there is a request that the name be withheld. We expect to hear from you soon.

LOWELL H. COATE, Editor

ARTHUR B. HEWSON, Business Manager.

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RATIONALIST

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For the "pic on the cover" turn to Page 9 for biographical sketch of Dr. Oscar Riddle.

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Be sure to support our Advertisers and thereby help support The American Rationalist Magazine.

Announcing A Rationalist Program

One of the favorite quotations of most Rationalist, Humanist and Freethought publications is that by Alexander Pope, "Know then thyself. Presume not God to scan; the proper study of mankind is man." Many such publications then proceed to do exactly the contrary by devoting most of their space to scanning God and the God religions.

One might ask: What is to be gained by this practice or habit of devoting so much time and space to the scanning of God, especially when probably 99 percent of the readers are already convinced Rationalists and non-believers in any supernatural god or religion? As another old adage goes: "Why continue to lay siege to a city which is already taken? In other words, why continue to re-convince and re-convert the readers who have long since become intellectually emancipated and who are now capable of thinking rationally on all subjects on which they are correctly and properly informed?

Our World Needs Rational Thinkers

It has seemed to your Editor that the time has about come when the great majority of our Rationalists and other liberated thinkers should begin to use their emancipated intelligence on other subjects in addition to that of orthodox religion, from which they have long since escaped. Of what good is our Rationalism if we are not rational about something . . . something definitely positive and constructive for the benefit of human society and the general welfare? If we fail thus to use our intelligence we are of little more value or service to the world than prior to our mental emancipation.

We have been emphasizing this point in recent issues of our magazine because our present world is definitely in far greater need of the services of genuinely free and rational thinkers than ever before in its history. Their services are required if this present civilization is to survive the serious threat of annihilation.

Supply Essential Literature.

We are not suggesting that such liberal publications should cease to supply the essential information and enlightening literature which brings emancipation from the paralyzing effects of orthodox religion. Such literature must be available at all times for Rationalists and their inquiring friends. But liberal thinkers, once emancipated, do not require a "revival meeting" several times a year, or a "pep sales talk" every Sunday in order to keep them sold on their liberal and liberative philosophy. We have more important things to do than just talking to ourselves.

Announcing a Positive Program

For several years we have been quite thoroughly convinced that the most urgent need of our modern Liberal Movement, including Rationalists, Humanists, Freethinkers, and Secularists as well as such liberal religious groups as Unitarians, Universalists, and Ethical Culturalists, is a definite

program of action on which all can unite. The great majority of our Liberals and other Americans are far more interested in a program of action than in any abstractions — creeds, dogmas, doctrines.

Any such program should include such modern problems as (1) Fair and adequate mass-information; (2) Civil liberties and human rights; (3) Peace and international security; (4) Planned parenthood; (5) Physical and mental health; (6) A halt to the growth of crime and juvenile delinquency; (7) Education for guidance of rational programs for social betterment; (8) The elimination of racial prejudice; (9) Conservation of our natural and human resources; and (10) Separation of Church and State.

Such a minimum program, featuring faith in Man, his power to solve his own problems, and his ability to build a better world, will attract millions of America's finest citizens to active participation and cooperation in creating Man's glorious future.

Lowell H. Coate

IT IS NO LONGER SAFE for any one nation to put its own interest above those of any other . . . Let us determine that we will do all in our power to help every human being grow to his or her full stature . . . that we will join with every other nation in adhering to this policy, allowing at the same time full freedom to other nations to follow their own methods, however different from our own. The test of which is best is simply the welfare of the people.

—Eleanor Roosevelt.

EDITORIAL

What if the sun should not rise tomorrow
could you read a poem
could you write a poem?

But tomorrow the sun will be there burning, alive
it will not miss us or our poems
If we cease to be.

We have taken a bite of the sun
but we have made a bomb of it
not a poem.

So, bang, like a firecracker, we may go off just any day now
because we do not love poems enough
because we do not love the lovely light of the sun enough.

Just any hour this can happen to us because
we do not love poems enough
or children who are poems
or lights in houses that are poems
or the dog who loves the children
or the evening wind that ruffles their hair.

We do not love enough to say
we will have poems, not bombs.

EVELYN THORNE
Courtesy of Epos

FEAR . . .

A sediment — a sludge, at the bottom of American society do not seem interested in Russia at all: what they hate and fear is their own neighbors who try to think.

In the name of anti-communism they try to strike down the freedom of the mind, which above all things differentiates us from the communists; in the name of Americanism they try to suppress the right to think what they like and say what you think.

People like that are not merely un-American; they are anti-American.

— ELMER DAVIS
In "But We Were Born Free"

"Better a thousandfold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race."

— Charles Bradlaugh.

STATEMENT OF OWNERSHIP
Required by the Act of August 24, 1912, as Amended by the Acts of March 3, 1933, and July 2, 1946 (Title 39, United States Code, Sec. 233) showing the ownership, management, and circulation of the **AMERICAN RATIONALIST**, published bi-monthly at Chicago, Illinois, for November - December, 1959.

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4. — 5. Does not apply.

ARTHUR B. HEWSON
Business Manager.

Sworn to and subscribed before me this 24th day of September, 1959.

(Seal) M. R. Anderson
My Commission expires
May 17, 1960.

New Policy Opposes Capital Punishment

For the very first time in the 40-year history of the ACLU, capital punishment has been regarded as an outright violation of the Bill of Rights.

The Southern California ACLU, in a precedent-setting decision — last month listed the death penalty as an outright violation of the Eighth Amendment to the Constitution, prohibiting "cruel and unusual punishment."

The new ACLU policy statement adopted by the Board of Directors after lengthy study, said, "Crime and punishment should be brought into line with modern scientific knowledge concerning the rehabilitation of criminals and human behavior."

World Trend

A detailed statement of the ACLU's legal position on the death penalty ban is now in preparation by the legal committee.

Urging support for AB 221, a bill to ban the death penalty in California, the ACLU took note of the world trend toward complete abolition of capital punishment.

Fifty countries of the world have eliminated the death penalty by law or tradition. In the United States — Delaware, Maine, Rhode Island, Michigan, Wisconsin, Minnesota, North Dakota, and Alaska do not permit executions.

No deterrent

The common belief that the death penalty serves as a deterrent to the commission of capital crime has been repudiated by the statistical studies which show that differences in homicide rates are in no way correlated with differences in the use of the death penalty.

Case studies consistently reveal that a murderer seldom considers the possible consequences of his actions, and if he does, he evidently is not deterred by the penalty of death.

•
It has been observed that Youth continues to enjoy its youthfulness, and Adults to enjoy their

•

When Mary and Johnny were seven years old Mary had her dolls and Johnny had his little soldiers. But now they are 17 and Mary has her soldier and Johnnie has his dolls.

Education For Intelligent Living

Governor Rockefeller is quoted as saying: "juvenile delinquency is a worldwide phenomenon."

Is it not rather the logical and inevitable consequence of the failure of our religious institutions to abandon their insistence upon BELIEFS that belong to the childhood of the race?

Should not their function be to educate the young for intelligent, purposeful living and develop in them a sense of responsibility and a capacity for self-discipline?

As it is, the Fear motif underlying their outmoded dogmas no longer terrifies and their ancient shibboleths have lost their appeal.

Mythology, be it Christian, Moslem, or Greek, is still mythology and rates no serious consideration in today's world.

Little can be done with today's adult delinquents but protect society from them until they die. However, the State can step in, in loco parentis, counteract the inadequacies and wrongheadedness of the current generation of parents, and begin rearing really responsible adults.

This can be done by introducing into our public schools the teaching of the elementary principles of ethics, morality and human relations which are the minimum requirements of an orderly society. The base should be the ideal of putting into every human relationship a little more than one expects to take out.

Our principles of morality and ethics have evolved solely out of long centuries of bitter human experience as we have striven to develop a pattern for intelligent living, rewarding both to the individual and society. Hence no question of religion in the schools need arise.

We really know neither whence, whither nor anything of a certainty except that we are here. To admit it, would be the beginning of wisdom.

— ARTHUR B. HEWSON

SPECIAL NOTICE

TO ALL OUR SUBSCRIBERS AND ADVERTISERS —

The Headquarters of the American Rationalist has been moved from St. Louis to Chicago, where the Magazine is printed. Only Book Orders will continue to go to the old St. Louis address, while all other communications should be addressed to:

AMERICAN RATIONALIST, 616 N. Pine Avenue,
Chicago 44, Illinois.

Prelude To Peace?

by WALTER LIPPMANN

Now that the public appearances of Mr. K's tour are over, we can breathe more easily. There were great risks in sending the leading Communist of the world into our crowded cities, and if the security measures to protect Prime Minister Nikita S. Khrushchev look excessive, we must remember that it is better to have been safe than sorry.

There have been some embarrassing incidents. These were bound to happen once both governments accepted the courageous idea that the great issues which divide us can be dealt with by face-to-face catch-as-catch-can encounters. Mr. K does seem to have embarked on the journey with the odd notion that he could alter American policy by haranguing the people. President Eisenhower seems to have toyed with the idea that a sight-seeing tour of the United States might make a new man of Mr. K.

The rough passages were to be expected as long as the trip was regarded as an exercise in mutual conversion and seduction. But these incidents are not likely to have any lasting importance, and there is certainly no reason to think that what Mr. K and the President have to say to one another has been altered in any significant way. Neither can follow his personal feelings. The President is confined within the limits of the Western alliance and of the long-established positions of the U.S. government. Mr. K, for all his being a dictator, is confined within the limits of the massive Soviet system and of its alliances.

Although Mr. K rebuffed the heckling about Hungary, about censorship, and about other dark spots in his regime, it must be said, I believe, that on the basic theme of his visit he has been straightforward. He has not glossed over, indeed he has emphasized, the fact that the two social orders are rivals. He has insisted, of course, that the Soviets will win the competition. But he has admitted frankly that it will take years of very hard effort to catch up with us and to surpass us. This was an admission, indeed it was an argument, that the Soviet Union must have peace for many years to come.

There is no way in telling now whether he communicated this message to the multitudes who saw and heard on television. But there is little doubt that he has been understood by the U.S. government which, as a matter of fact, has for some considerable time realized the

Soviet need for peace and Mr. K's intention to avoid war.

In fact, the President would not have invited Mr. K to Washington had he not been certain that the Soviet Union and Mr. K want to avoid war not because they love us but because they themselves need years of peace in order to do what they have set themselves to do.

This was the crucial point. It has injected an element of sincerity and credibility into Mr. K's persistent appeals for peace. If this crucial point is true, it marks the radical difference between the totalitarianism of the Soviet Union today and the totalitarianism of Germany under the Nazis. For Hitler's goals could be achieved only by military conquest. The Soviet goals in the era over which Mr. K presides cannot be achieved, indeed they would be utterly impossible, if there were war.

Now that the serious discussions are beginning, we cannot afford to be distracted and diverted from the main purpose of the visits by the trivialities and the irrelevancies of the pitter-patter of the propagandists and of the exhibitionists. We have need to talk with Mr. K and he has need to talk with us. For while our conflict is irreconcilable in this generation both of us know that it cannot be settled by arms.

Chicago Sun-Times, Sept. 27, '59.

What's Wrong With Peace?

It seems quaintly paradoxical to us that a church which continuously professes to be the "only true church" and therefore the repository of all grace and charity, should be so adamantly hostile to the visit of the Soviet leader, Nikita Khrushchev. Now we don't suppose Khrushchev's coming will accomplish much, but we fail to see what is so horribly wrong about it.

Yet, here is Catholic Action denouncing the whole idea in a tone bordering on hysteria. The Catholic Register, for example, quotes Cardinal Cushing as saying that Khrushchev's sole purpose in coming is to propagate Communism. The Cardinal urges that the U.S. "refuse to open its doors" to Khrushchev and denounces the invitation.

America, the Jesuit mouthpiece, praises the people of Scandinavia who reacted so hostilely to the proposed visit of the Russian premier that it had to be canceled. America tacitly encourages the American people to stir up a similar demonstration.

Catholic Actionist Mayor Miriani of Detroit would not even show up to greet Mr. Mikoyan, the Soviet's second-ranking official, when he recently visited that city.

Rep. John McCormack (Dem.-Mass.), a Congressman who is always quick to follow the hierarchy's line, has blasted the Khrushchev visit and likened it to a visit by Hitler if he were to have come in 1938. Sen. Thomas J. Dodd (Dem.-Conn.) has expressed similar views. If there is a Catholic line on Khrushchev's visit — and there obviously is — it is to blast, block and frustrate the President's efforts toward peace.

The goal is to get it called off if possible or failing that, to nullify any pacifying effect it might have.

Why? Is the Vatican afraid that Russia and the United States might actually abate the cold war and move away from mutual nuclear annihilation? Is the Vatican so bent upon achieving its designs in Hungary, Poland and Russia itself that even the cause of global peace must be made secondary? Is a "Holy War" the goal of Vatican strategy?

No one has intoned more solemnly and devoutly on the subject of peace than the Pope. He and his predecessor have written reams and spoken torrentially about their devotion to peace. But apparently this concern does not include common courtesy when one of the world's leading architects of war — or of peace — comes to these shores.

Stop The Nuclear Bomb Tests

By PROFESSOR LINUS PAULING
Division of Chemistry and
Chemical Engineering,
California Institute of Technology

There are two reasons why I am strongly in favor of an international agreement to stop atomic bomb testing now: first, I believe that to stop the tests would be a good step toward averting a superbomb war, which would without doubt be a far greater calamity than the world has yet undergone; and second, I believe that the tests themselves are doing damage to the health of the people of the world and to the pool of human germ plasm that determines the nature of future generations of human beings.

In a great nuclear war fought with superbombs hundreds of millions of people would be killed by the bomb blast, fire, and immediate radiation effects. Nearly all of the survivors would die within a few years as a result of the radiation effects of fall-out. The genetic effect of the fall-out radiation would cause the children of the survivors to be so defective as hardly to be recognizable as human beings.

We cannot let this catastrophe occur. The nuclear weapons must be controlled.

Three nations, the United States, Russia and England, now possess these weapons. I think that the danger that a nuclear war would break out would become very much greater than it is now if these weapons were to get into the possession of many countries, including countries whose leaders might, in some future year,

be irresponsible, reckless of consequences, or even insane.

An international agreement to stop the tests now would stop the spread of these weapons to other countries. And it should, moreover, serve effectively as a first step toward a more general disarmament, with ultimate international control of these terrible weapons.

A strong argument in favor of this first step is that inspection is simple. No large bomb can be detonated by any nation without detection.

The second reason for halting the tests is that the tests do harm to the health of people all over the world and to the pool of germ plasm of the human race—those precious molecules of deoxyribosenucleic acid that carry on to our progeny the characteristic qualities that make us human beings.

It is difficult to discover how great the damage is that is done by the fall-out radiation of the bomb tests. I have examined the available information, such as that in the report of the National Academy of Sciences, and have made my own estimates of the magnitudes of these biological effects. I think that nearly all scientists who have studied these questions would agree that my estimates are reasonable ones.

Some statements about the magnitudes of the effects are misleading. For example, it may be said that the average amount of fall-out strontium-90 that gets in the bones of people

all over the world is only one one-thousandth of the maximum permissible amount. This statement suggests that the fall-out strontium-90 would do no harm. But in fact the maximum permissible amount, which is an arbitrary standard set by health authorities, does harm. It has a large chance of causing bone cancer and similar diseases, and even only one-thousandth of this amount per person in the whole world could cause hundreds of thousands of people to die. When it is necessary, we may permit a few people, who work voluntarily in certain hazardous occupations, to receive radiation exposure that does them some harm. To expose the whole human race is another matter, a far more serious one.

The radiation due to fall-out from the atomic bomb tests, including that from the strontium-90 that accumulates in the bones, is small in amount compared with that from cosmic rays and other natural sources. But the effects of the bomb-test radiation are not negligible. The National Academy of Sciences report emphasizes that even small amounts of radiation are harmful.

I estimate that the bomb tests that have been made so far, amounting to about 50 megatons equivalent of fission, will ultimately have caused the deaths of about one million people in the world. These one million people will have died ten or twenty or thirty years earlier than their life span because the radiation has produced bone cancer, leukemia, or some other disease.

I estimate also that these bomb tests will cause the birth of 200,000 seriously defective children in the next generation of human beings, children with serious mental deficiency or serious physical defects.

These effects of the bomb-tests are small, in a relative sense. Hundreds of millions of people in each world generation of a thousand million people die of cancer and similar diseases, and an additional one million deaths would escape detection. In each generation there are born about twenty million seriously defective children, two per cent of all births, and an additional 200,000 is only a small relative increase.

But the dictates of humanity, of morality, require that we give consideration to individual human beings. In an absolute sense the effect of the bomb tests in causing the deaths of an estimated one million individual human beings and in causing 200,000 seriously defective children to be born in the next generation and in each of a score of succeeding generations is no small matter, no negligible

effect. It is instead, a crime, a crime against the human race. It is immoral, a violation of the principles of humanity.

The biological effects of the bomb tests that have already been carried out cannot now be averted; they are inevitable. But if bomb tests amounting to another 50 megatons of fission, another ten great superbombs, are carried out during the next few years, the damage will be doubled; these tests would cause an additional one million deaths, an additional 200,000 defective children in each future generation.

The bomb tests must be stopped. An effective international agreement to stop these tests, subscribed to by all nations, must be made.

* * *

Professor Linus Pauling was head of the Division of Chemistry and Chemical Engineering at the California Institute of Technology at Pasadena. He was given the Nobel Prize in 1954 for his distinguished work in science. Earlier he had received the medal of merit from President Truman for his contribution to the war effort.

Professor Pauling took a leading role in initiating the June, 1957 appeal by 2,000 distinguished American scientists to the governments and the people of the world "to ban nuclear tests," as each added amount of radiation causes damage to the health of human beings all over the world, and leads to "an increase in the number of seriously defective children that will be born in future generations."

The Senate un-American Committee (Internal Security Subcommittee) issued and later withdrew a subpoena to Dr. Pauling.

Dr. Pauling told the press:

"I would be happy to have the opportunity to educate some of our representatives in Washington on the matter. I feel sure it will do some good to the world for me to be able to tell them about the dangers of atomic tests and radiation fall-out. I have been a teacher all my life and I believe it is the duty of people having special information to help their congressmen."

Scientists who joined Dr. Pauling to circulate the appeal included two Nobel prize winners: geneticist Dr. H. J. Muller of Indiana University and physiologist, Dr. Joseph Erlanger of Washington University; also astronomer, Dr. Harlow Shapely of Harvard, Dr. Edward V. Condon, former head of the U. S. National Bureau of Standards, and Dr. Ralph Lapp, one of the scientists who made the first atomic bomb.

Applied Atheism

by OSCAR RIDDLE

"The love of God" is a tangled phrase, chaotic and undecipherable to any well educated person who might happen to have made no contact with one single item — the "dream world" that the Jews and Babylonians of an early epoch chanced to invent and that others later chanced to adapt and embrace.

Brotherly love and connubial love, though quite distinct, are feelings directed toward certain closely associated human beings, and they arise naturally and in every society as responses to things that usually enter into such

Biographical Sketch of Oscar Riddle

OSCAR RIDDLE was born near a small village (Cincinnati) in southern Indiana on September 27, 1877, and graduated from Indiana University in 1902. Meanwhile he had taught biology and chemistry in a Normal School and High School in San Juan, Puerto Rico, 1899-1901. — He taught physiology in the Central High School, St. Louis, Missouri, 1903-05. His graduate studies were done (1902-07) at the University of Chicago. Receiving a Ph.D. degree in 1907 he remained there as associate and instructor during the next five years. He did a year of post-doctoral study in Europe, chiefly Berlin and Naples, 1910-11. Until his retirement in 1945 he was on the Research Staff of the Carnegie Institution of Washington, at its Department of Experimental Evolution, in Cold Spring Harbor, New York. There he investigated such biological subjects as heredity, reproduction, sex, blood chemistry, and the regulation of the body's activities by hormones. He is the author of a half dozen books and some 300 articles on biological and educational topics. His most recent book and his only one for the layman is "The Unleashing of Evolutionary Thought."

Dr. Riddle served as a Captain in World War I. He has represented the Carnegie Institution at numerous international congresses abroad. Much interested in the teaching of high school biology, for such teachers he founded the National Association of Biology Teachers in 1938. During the period of 1945-47 he was a lecturer and consultant in biology in Latin America under the auspices of our State Department. In the winter of 1946-47 he lectured at universities in India as the guest of that government. He is a Fellow (or honorary member) of ten foreign academies or societies; a member of the National Academy of Sciences, and of several specialized societies. He has been given honorary degrees, LL.D. and D.H.C. He was awarded the gold medal of the American Institute of the City of New York in 1934. In March, 1958, the American Humanist Association awarded him the title "Humanist of the Year".

Dr. Riddle was unanimously elected President of the American Rationalist Federation at its Annual Convention, August 29-30, 1959, and will address its 1960 Convention.

associations. These two forms of love are realities — they owe their origin and existence to the dreams of no one — and they existed long before the birth of the first Hebrew.

Parental love, or "mother love", is likewise entirely real, natural, and aged — far more ancient than the first bird or mammal. It is also a much more complicated form of love in which less is left to chance. When and where it appears, both a gene and a hormone have cooperated in creating it. In fact, that special and amazing glimpse into the truly creative process within the living stuff is a gift of the laboratory science of the past twenty-five years. And our "well educated" man can now easily meet and understand that performance, although none of its elements have ever appeared in the dreams of any tribe or nation. Again, though what we now know about the nature of parental love throws much light on the origin and nature of morality, no society of the next thousand years is likely to have its thoughts or its conduct affected by it IF mankind continues to hug its tribal dream of a guiding and praiseworthy God. That meaning is totally eclipsed and erased by a "hal-lelujah"!

"God is love" is a group of words so arranged as to resemble a sentence. But, however loud it may be with emotion it contains no analyzable meaning. For long it has been the brainwashed product of "the powerful personnel of the magic and religion industries"; it finds support neither in science nor in human history. Though apparently intended to clarify the nature of a presumed supernatural Force, creative or directed — or at least having concern for human affairs — no assertion or exclamation could mean less to an informed person guided by his intelligence. Within those words that person can find clear meaning only in the single word, love; and quality — he would know — was a very late arrival in the billion-year growth and blossoming of animal, but not of plant — life on the earth. Too, that informed person knows that "love" had no separate origin or emergence in those late-appearing higher animals, but there evolved as a mere member of the large family of hate, envy, sociability, love, greed, wonder, memory and intelligence. How to pick one of these — and only one, to characterize or otherwise describe the alleged creator of them all? And how may a sorely tried society of this day hope

to enlist uninhibited learning in its raw fight for survival while a back-stage, subgoverning religious agency fixes human purposes in terms born of emotional dream and propagated thru tortured history and these ill-defined exclamations?

Atheism in Russia.

Already one can examine some further consequences of applied atheism in one large society that was convulsively reoriented forty years ago. The conditions that attended that dethronement of religion should first be recalled. Those conditions were most unusual in the extent to which an indissoluble trinity, of Czar-Church-Nobility, had for centuries cruelly repressed and badgered a gifted people; they included the concurrent defeat and wholesale slaughter of ill-equipped Russian armies by the Germans; they involved fierce and ruinous factional war and murder for supremacy, with final victory going to a rabid, ruthless and fanatic minority that replaced one autocracy with another but naturally, it found no place for any member of the hated trinity. In a word, this entirely new society was the child of prolonged repression and of appalling revolution — not of education.

But it is within the field of education that the consequences of applied atheism in Russia are clearest, and those consequences command our attention because they include the growth of the Russian power which is now so effectively and dangerously directed against us. This first nation that ever swept religion completely from its schools also unhesitatingly used those schools to propagate atheism, just as the schools of all nations outside the Iron Curtain are used to propagate theism. There, however, the effectiveness of school indoctrination has snowballed marvelously under conditions that never existed hitherto or elsewhere: Because, in those schools an unparalleled amount of unhedged science was taught to all, and because atheism inheres in such science. Because this rapidly led to the firm and well founded conviction of school graduates that their and Russia's atheism advanced them beyond all of the West in their grasp of human origin and the meaning and nature of the universe. Because, to young Russians the science that gave them this fresh and verified view of themselves was also and otherwise the tool which their united people could use to build a great and unrivaled Russia. For many years, as this writer personally knows, one of us visiting the USSR may be asked by professor or college graduate, "How does it happen that a country that uses science so successfully as does America

can still believe in God?" There can be no doubt that atheism has spread amazingly thru the mind of the new Russian, nor that it quickly became one of the major sources of confidence, progress, and power in the new Russia.

In the dazed and soporific West, where even science is subtly censored, the voice of the atheist is little heard. And constraint there extends beyond the disgraceful, liberty-limiting circumstances that, in America, all national avenues of communication are almost denied to that voice. In addition, much self-restraint exists at the private or local level. For the individual this is partly defensible, but for society it is wholly disastrous. Most unfortunately, it is entirely true that in the United States some millions of our people — especially professionals, tradesmen, and public servants — would be faced with failure or with loss of career if their atheism became public knowledge. Many of this large group, however, and very many others who have dropped all or most parts of the God idea from their own personal use, now see no good reason for discussing this subject. This attitude exposes a perilous blind-spot to great forces loosed in our time, and also to the immense and now vital prophylactic service of atheism. If ever-sick but never-dying atheism were not often at odds with the essential needs of a genuinely modern society — if it did not vastly cheat basic education and prevent nationwide discussion of basic thought involved in national survival — there might indeed be insufficient reason for multiple and clear avowals of atheism. The prophylactic functions of atheism may be likened to those of penicillin. For specific types of infection they are put to use. When minds or bodies are thus attacked these remedies are available and indispensable; otherwise they are both pocketed, not paraded. But, while squirming theism is being continuously injected into the purposes and ideals of your fellow citizens, a dormant atheism — an unapplied atheism — can mean nothing less than sedation and surrender of the intellect and of public law to institutional dangers sustained overlong by a now deflated dream, albeit a most potent substitute for knowledge conceived by an ancient people.

Dear Dr. Coate:

Your editorial on "A Humanist Renaissance" in the Anniversary number was a masterpiece. It has needed to be said for a long time and you said it well. Keep up the good work!

Rationally yours,

Arthur G. Cromwell, N.Y.

Psychoanalysis Of Joseph's Dream

by VITALI NEGRI
Noted Psychiatrist of California

In 1905, Sigmund Freud, after a thorough investigation into the mechanism of dreams, announced to the world that every dream represents the fulfillment of a wish.

Stated simply, this means that every scene, thought, word, or act expressed by the mind during a dream is the result of a desire which first entered the mind during the waking state — a desire which sought either to attain something, to run away from something, to eliminate something, or to solve something.

The fact that the individual in the waking state is not able to achieve a satisfactory fulfillment of his desire, is sufficient reason for the denied impulse to seek expression via the pathway of dreams at a time when the mind, operating at a sub-conscious level (below the threshold of wakefulness) is unable to exercise its usual reasoning or restrictive and deliberative abilities.

We may gather, therefore, that when we dream, we are supplying ourselves, in our dream, with something which we could not attain or resolve in actual life. This is not always clear in the dream itself because the images or concepts expressed in the dream are often symbolized — altered in appearance from the original person, thing, place, or idea to the extent that they are not recognizable without the benefit of considerable psychoanalytic effort. Some "plain" dreams, on the other hand, which are without symbolization are quite simple to interpret, provided we know certain pertinent facts about the life and problems of the dreamer.

Such a dream had Joseph, the carpenter, who was engaged to Mary, who, according to the Bible, was chosen by God to bear His Son, whose name would be Jesus.

Now let us review the situation. Matthew 1, v. 18, tells us: "... the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

Can one not imagine the consternation of Joseph as he looked upon the angelic face of his beloved and tried to reconcile himself with the fact that she already belonged to another? How could any woman, despoiled before marriage, be considered acceptable in that era, particularly among the Hebrews or any of the semi-oriental or oriental groups who

have always maintained a rigid and emphatic insistence upon pre-marital purity and virginity of their women?

What could Joseph do? The Bible informs us, Matthew 1, v. 19 and 20:

"Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost."

Is such a dream not simple to understand and interpret?

According to the information given us . . . Joseph, "being a just man, and not willing to make her a public example, was minded to put her away privily." Psychoanalytically, this gives us some indication of the goodness of Joseph's character as well as his personal feelings toward Mary. Very few men of that day, or even of modern times, would take kindly to the news that the woman he was to marry was already pregnant when he, himself, had not touched her, and very few would forfeit the opportunity to obtain some sort of revenge, yet Joseph was not willing to make her a public example. He wished to spare her; to save her from public disgrace, humiliation, and yet, how to do this without hurting his own dignity? Was not his own manhood, his own pride, in jeopardy? Whatever had happened, whether it be Mary's fault or not, such an affront could not be ignored, for even if Joseph could, by effort, reconcile his own feelings, his position in the eyes of the world would remain unbearable.

Obviously Joseph loved Mary. He desired, above everything, to find a solution that would vindicate Mary's condition and justify his own readiness to take her as his wife.

And "while he thought on these things," lo! He had a dream. And what did his dream tell him? It mirrored his wish and solved his problem, not only by restoring Mary to her former state of purity but by raising her additionally to the highest, most exalted rank possible to a mere mortal — she became, in Joseph's eyes, a sacred vessel honored by God to give birth to His only begotten Son.

In the face of this stupendous revelation

spoken, as it were, from the mouth of "the angel of the Lord," what mortal, indeed, could cast aspersions upon Joseph's willingness to wed Mary or to welcome the birth of the baby to be called Jesus?

Thus, out of the turmoil of Joseph's anguish and the simplicity of his nature which demanded nothing of reason and everything from superstitious gullibility, he dreamed his own solution by which a command from the highest source pronounced Mary's innocence, extended a sacred significance to the union of Joseph and Mary, and made it possible for his pride and integrity as a man to remain intact. In fact, so great was Joseph's wish to possess Mary and yet not suffer injury to his pride and dignity, that he achieved a "miracle" whose impact has literally rocked the earth for almost two thousand years.

So much for the general context of Joseph's dream. Now let us examine it more minutely.

Why, for instance, was it necessary for Joseph to go to such extremes? Why did the solution to the problem entail the creation of a "divine" child? What was the significance of the "angel of the Lord"? Why was the angel made to speak to Joseph in the dream? By whom was the angel commanded? Is there such a phenomena as a prophetic dream?

To answer these questions we must go deeply into the mechanism and meaning of dreams.

First of all, it should be understood that no dreams (outside those induced by the procedure of hypnosis through the voice and command of the hypnotist) can be invoked in the mind of a sleeping individual by an outside governing force. Whatever an individual expresses in a dream is the result of his own mental processes.

When Joseph, in his dream, saw an angel and heard words issuing from the mouth of the angel, it was because Joseph himself produced the image and put it in the angel's mouth. It was not an apparition "sent" from some outside source. It came from Joseph, produced and motivated by his great need to vindicate Mary. It was Joseph himself who subconsciously set the stage, wrote the script, and enacted the scene.

But why the particular scene told to us in the Bible? Would not a solution of lesser magnitude have served just as well?

When Joseph became aware of Mary's plight, he like others, could not have but wondered about, or perhaps known or suspected, the identity of the father of Mary's child. If we go to rabbinical sources, as well as that of Celsus, we discover among other stories that

which refer to the seduction of Mary by a soldier named Pandera (also called Panthera). We are not now concerned with the authenticity of such statements, but only with their affect upon Joseph. Of a surety, one certainly cannot argue with the assumption that the pregnancy of an unmarried woman would not fail to cause a great deal of gossip and instigate many rumors — rumors which would undoubtedly reach Joseph's ears.

As a result, Joseph, even if still desirous of Mary and of protecting her, could not but be torn by a certain ambivalence of emotions during which recrimination, accusation, and disillusionment must also have crowded in upon his thoughts.

Indeed, we are told so by Matthew when he says Joseph was "minded to put her away privily," implying thereby that he had determined consciously not to keep her as his wife. Yet we know by Joseph's dream that subconsciously he could not accept this decision, and that rather than admit to Mary's guilt or victimization (if the latter were the case), his desire totally to vindicate her (and himself in not rejecting her) enabled him to find a way which completely destroyed all the stigma and shame of human seduction.

By the "Divine Intervention" he obliterated all degradation and put in its place exaltation, adoration and ovation.

In dream analysis, this is recognized as a mechanism of the mind — a function called the "censor" which serves to protect the dreamer from the shock of reality by recourse to rationalization, distortion, and elaboration. By this function, Joseph freed himself from the necessity of accusing Mary. — It should be mentioned that rationalization used in this sense, as when motivated subconsciously by strong emotional impulses, does not indicate rational, clear-sighted thinking, but a form of subterfuge in which one fabricates a seemingly "reasonable" explanation to suit his own needs. We do this consciously when we make a mistake, then seek to justify it by producing some extraneous excuse which in reality had either very little or no connection with the original mistake.

Joseph could not hope to justify Mary's transgression without recourse to some outstanding, spectacular explanation. But by contriving that the explanation would proceed from the mouth of an angel, i.e. from a source not accountable to human law or opinion, Joseph achieved his purpose. The angel of Joseph's dream represented a symbol — a symbol of God's will that Joseph should not be afraid.

"Fear not," the angel said, "to take unto thee Mary thy wife."

Freud has called this form of symbolism, "consideration," where we find an entire religious concept — the supreme authority of God's power and jurisdiction over man-made or material laws — condensed into one image. In reality, the words of the angel were the words of Joseph's desire, which, minus the Godly authority represented by the angel, would have had little affect either on Joseph or the world.

Thus we become aware that it was Joseph's will, not God's, that was fulfilled in Joseph's dream. The recognition of a human father for Mary's child was unthinkable, as it could never eradicate either Joseph's or Mary's shame. Only

God would have the priority to impregnate this woman without the necessity of causing her to be publicly stoned to death for misconduct. Only God's Fatherhood of Jesus could permit Joseph to accept the child into his arms and allow him to live honorably with Mary.

It is of considerable interest to realize that after Jesus' birth neither Joseph, Mary, nor all Christendom, found it incongruous for Mary, the supposed Bride of God and Mother of His Only Son, to relinquish this exalted role for the secondary and certainly less pretentious one of being the wife of Joseph, the carpenter, and of conceiving and bearing Joseph's children — the brothers and sisters of Jesus — by the same physical processes as those utilized by the rest of "sinning" humanity.

Ethical Humanism And Human Nature

by JEROME NATHANSON

It is often said that Ethical Culture and humanism generally stand for a faith in man. This does not mean that what man is is good enough, let alone that man stands at the center of the universe or is to be deified. Humanism means a faith in man only in terms of human potentials, of what man might be. Ethical Humanism sees this faith in man as centering around acceptance of responsibility, of obligations.

There is a common and a false criticism which is often made by religious orthodoxy to the effect that Ethical Humanism is unduly optimistic, that it rests on the idea that man is essentially good and rational. But Ethical Humanism has never said that man is essentially good. Some of the religious tradition has said this: pointing out that at the beginning God looked on his creation and called it good. And some of the religious traditions have said that man is essentially evil, that he is dependent for his salvation upon the mysterious intervention of God's grace. Ethical Humanism has said that man is neither essentially good nor essentially evil. It has insisted rather that man is a mixture of potentialities for good and evil, and that the ways in which people are related to each other will be largely determinative of what is elicited in their behavior.

Nor have we ever said that man is essentially rational. The fact of man's a-rational motivations and the irrationality of so much of human behavior is too commonplace . . .

I have said that Ethical Humanism centers around the acceptance of responsibility. To understand this is to see something central about human nature. For we are not born as personalities, even though the smallest of infants show distinctive behavior patterns and have inherited characteristics and abilities. Personalities are actually created in the course of living. But living is never in isolation;

it is marked by reciprocal relations. It is impossible to be ethical on one's own. Awareness of this reciprocal character of human relations is the first step in ethical awareness. The taking of responsibility is our response to this awareness. Just as no one is born as a personality but creates that personality in the course of living, so we are not born as responsible beings. We grow into responsibility. And we grow into responsibility by taking it . . .

Responsibility is characteristic of an objective, reciprocal relationship. The responsibilities of wives and husbands, of parents to children, of children to parents, exist whatever we may or may not do about them.

The fallacy of which so many people are guilty is to believe that taking responsibility is somehow burdensome. It is the belief that obligations infringe on individual freedom. By one of those paradoxes of human nature, exactly the reverse is true. We find freedom through taking responsibility.

As we grow in competence through taking it, we become freer in all the ranges of our attitudes and activities.

The personality is created in the course of living. The ethical personality is created in the course of living responsibly.

This is the essence of Ethical Humanism, and what we mean when we speak of faith in man. We accept ourselves for what we are, since agonizing over our inadequacies and limitations is at best footless and at worst a kind of sickness. But we cannot be complacent in this self-acceptance. For the acceptance itself must be coupled with constant striving for self-transcendence. This striving, in turn, must be seen in the light of the vision of man at his best. It is in the light of this vision that human nature shines forth for Ethical Humanism.

Excerpts from an address, June 29, 1958.

A Rationalist Renaissance

by MARTIN HALL

Martin Hall is a free-lance writer who has contributed to *The Nation*, *The Frontier*, *The Chicago Jewish Forum Quarterly*, and many other magazines. He lives in Los Angeles.

The air is full of talk of a new "religious mass-revival." The traditional churches proudly publish impressive statistics showing the growth of their membership. Evangelists like Billy Graham are able to fill Madison Square Gardens in New York night after night and even "convert" Congressmen on the steps of the Capitol in Washington. The influence of the Roman Catholic Church in this traditionally Protestant country seems also to be growing by leaps and bounds.

In the midst of an age of great uncertainty, of quick and breath-taking changes in the thoughts of modern Man, many try frantically to find "security" and "peace of mind" in long-outdated religious concepts and rituals, unwilling to face up to the fact that the advances of human knowledge in their own lifetime have made these concepts untenable.

Yet, there is a growing awareness among people of all walks of life that they need something radically different to cope with the problems of today, an all-embracing philosophy of life that does not do violence to the new findings of science and helps to develop new ethical and moral standards free from superstition and without reliance on a super-natural power in which modern Man can no longer honestly believe.

Modern Rationalism with its search for a new formulae for human behavior under the conditions of modern mass society, holds out the promise of such an integrated philosophy of life to a generation that is faced with a challenge as great as was that which the Renaissance presented to the crumbling world of the Middle Ages.

For not since the days of the Renaissance has Man experienced within the life span of not more than two generations such changes in and even wholesale discarding of all hitherto accepted concepts in practically every field of Human knowledge.

Our new concepts of the nature of the universe and of Man's place in it, our new insights into the workings of the human mind, our new knowledge of the factors that condi-

tion our behavior, make us aware as never before of the necessity of an all-embracing philosophy of life that encompasses the sum total of modern knowledge and applies this knowledge to the development of new moral and ethical values. For without such a philosophy of life it will become impossible in our more and more planned and directed mass society to preserve within the limits set by social responsibility the freedom of the inquiring, questioning, non-conforming mind which is the pre-condition for all human progress.

We are faced with no less of an Herculean task than the one which loomed before Man in the Renaissance. The world of the Middle Ages had been a well-ordered system. It knew one God, one church, one State, the Holy Roman Empire of German Nationality. Its society was highly stratified. Everyone had his preordained place in this society. He was born into his particular status and he could not leave it, had he wanted to. This world of which the earth was the accepted center broke up when Gallileo and Copernicus disproved the time-honored theory that the sun was circling around the earth and when Columbus sailing West proved that the earth was round. Another revolution took place simultaneously in the minds of men. The leaders of the Reformation boldly announced that the individual could have direct access to God without the intermediary role of the church and its hierarchy. When Martin Luther translated the Bible from the Latin (where the church had kept it beyond the reach and understanding of the average man) into everyone's language, the consequences proved to be far more revolutionary than even Luther had thought them to be. The German peasants took the social gospel of the carpenter of Nazareth literally and revolted against the rule of their feudal lords. Concepts like social justice and individual dignity were born. The theological concepts of fifteen hundred years of organized Christianity could not escape any longer the questioning, doubting thoughts of the awakened men of the Renaissance.

Then, as today, people reacted differently when confronted with the terrifying knowledge of a new age that put into question axioms of belief, ethics and social behavior which had never been questioned before. The weak felt

nothing but terror and fear. They took refuge in an even more fanatical orthodoxy, a justification of the status quo and of the actions of those who had vested interests in the status quo which the infidels and heretics were about to destroy. But there were other reactions too. To a growing number of people the Renaissance was an act of self-liberation, a great awakening after a long period of sleep. To them the opening of new vistas of never before explored fields of human knowledge meant the great exhilarating experience that made Ulrich von Hutten, the German nobleman, who made common cause with the Peasant's Revolt, cry out in a letter to his friend, the great scholar and humanist Erasmus of Rotterdam: "It is a joy to live in this age!"

The parallel with our times is more than superficial. Today too, almost all of our concepts of science, most of which were born out of the Renaissance, are rapidly being replaced by new ones. Within the life time of a generation Einstein's theory of Relativity has linked time with space, mass with energy. Before him Faraday had linked electricity with magnetism, as Maxwell had linked light with both electricity and magnetism. Hardly any of the major scientific theories that had been accepted generally only fifty years ago are still considered correct today. Yet, the philosophical implications of these great new discoveries in the physical sciences have not even been tentatively explored. Einstein himself devoted the better part of the last twenty-five years of his life to work on a general field theory which would present a higher order linking his own with the theories of his colleagues. It is this search for order and unity that has possessed all great scientists throughout the ages. At a time like ours when specialization of knowledge threatens to atomize Western civilization, when control of cosmic power confronts mankind for the first time with a choice of mass-suicide of the human race or the creation of a life of abundance for all, it is only natural that many of the questions which in the past have been asked by the theologians and the speculative philosophers are today being asked by the scientists. An Albert Einstein did this in "OUT OF MY LATER YEARS." P. M. S. Blackett, one of Britain's top scientists, wrote a book with the rather philosophical title "WAR, FEAR AND THE BOMB." Jacob Bronowski, a highly trained mathematician and Scientific Deputy at the mission of the British Chiefs of Staff to Hiroshima and Nagasaki after World War II, gave 3 years ago a series of lectures

at the Massachusetts Institute of Technology under the overall title "SCIENCE AND HUMAN VALUES."

This is as it should be. In an age where even the concept of a closed universe is being replaced by that of an expanding universe, where modern astrophysics claims to have detected the creation of a new matter out of what was believed to be "empty space," we must certainly re-evaluate and reformulate time and again all human concepts. If we refuse the coward's way out of the dilemma of our times, the twentieth century version of the counter-reformation, be it in the form of neo-orthodoxy of a Reinhold Niebuhr, the essentially social tranquillizing religion of a Norman Vincent Peale, the crudity of Billy Graham's mass revivals or the dead-end of completely irresponsible cynicism, then we must tackle the job of developing a modern all-embracing philosophy of life whose moral and ethical postulates can honestly be accepted within the framework of modern scientific knowledge. Such a philosophy cannot accept "eternal values." It must regard ethics, and all other human concepts, as the result of collective human experience out of which certain rules of behavior for Man towards his fellow-men and of social entities, even nations towards each other, can be derived without which organized society cannot hope to survive. Even those new concepts must be considered as only tentative and ever-changing with the growth of human knowledge of our universe and of Man's place in it. If some three hundred years from now, such is the usual time-lag between new discoveries in physical science and their application to philosophy and ethics, Man will have developed a basis for such a philosophy of life, it will have replaced traditional religion. **Scientific Humanism or Rationalism must meet this challenge.**

(To be concluded in the next issue)

Edward K. Thompson, Managing Editor,
LIFE, Magazine

Dear Mr. Thompson:

Why such animus against secularism in your March 30th editorial?

Secularism is fully as respectable as that anachronism — orthodox religion, Christian or otherwise. Secular philosophy is rooted primarily in reasoned principles for intelligent human behaviour based upon the realities of human experience.

Unlike orthodox religions, it does not demand belief in ancient mythologies totally irrelevant to today's world. The secularist merely asks acceptance of the brotherhood of Man and the cooperation of his fellows toward a greater human fulfillment. He does not couple with it a demand for blind belief that the moon is made of green cheese.

Arthur B. Hewson,

Man's Destiny

by NORMAN COUSINS

This is an editorial written by Norman Cousins for the Saturday Review, a distinguished weekly magazine. Mr. Cousins is editor of the Review.

• • •

When viewed from the earth, the moon was behind a cloud at the moment the man-made rocket landed. But it was actually man who was behind the cloud. For he had not demonstrated his fitness to exist on his own planet, with all its natural advantages, much less earn the right to roam the heavens.

Everything had been in man's favor on earth. He had air enough for his lungs. He had water — a rarity in the universe. The earth itself yielded food. His planet, billions of years ago, had become located on an orbit that was ideally suited in relation to the sun. One percent nearer to, or farther from, the sun and the temperature would have been too great for human life to sustain. As it was, the combination of air, water, sunlight and food had made the earth congenial for human life.

This was only the beginning of the bounty. The earth dweller was the beneficiary of incredible personal gifts. He had intelligence, enabling him to think; that is, to project his mind into situations that could be independent of his physical presence; to build on his own experience and create an increasingly improved environment. He had the gift of an esthetic sense, enabling him to create and respond to various forms of beauty. He had the gift of association, which went into the making of his societies.

But he also had some defects. First, a staggering distortion in his sense of values. He could be worried about the possibility that his moon-bound rocket might contain some earth microorganisms, and thus possibly contaminate some of the moon flora. But he was doing precious little about the increasingly dangerous contamination of his own life-giving atmosphere — contamination from radioactive materials he had poured into the air, from man-caused gases and smoke. And at the precise moment when his knowledge could enrich human life beyond imagination, he was putting most of that knowledge into the devices for eliminating himself altogether from the earth. He had somehow persuaded himself that the means of burning off all life went by the name of security. He insisted on keeping small arms

out of the hands of individual citizens but was perfectly willing to entrust planet-shattering weapons to large aggregations of human beings, so long as they were called nations. The idea that a collection of humans could operate their local society without also constructing the machinery of law to govern them — this idea was regarded as absolutely essential. But he gave little thought to the kind of machinery that was required to govern nations, which had unlimited killing power at their disposal. Anything the nation did as a nation was usually justified.

As a result, it now remains to be seen whether the gifts outweigh the defects. It remains to be seen whether intelligence can be put to full use in safeguarding life on this planet, or whether man's propensity for absolute nonsense will put him in a position of absolute danger. Finally, it remains to be seen whether we will send a few men to the moon and blow the rest to hell. For there is far more thinking today on what is required to assure survival for a single man inside a space ship than on what is required to assure survival for the entire human species.

We can celebrate the first physical contact of the earth dwellers with a heavenly body other than their own. We can proclaim our liberation from gravitational force and exult over our capacity to go calling on the universe. These are thrilling developments; our reach is totally free of boundaries.

In all the excitement, however, it might be a good idea to find one small spot for a few moments of quiet reflection. For the question that counts is not where we are going in the universe but where we are going on earth. Perhaps we may be able to arrange for a moratorium on megatons, neutrons, reactors, warheads and space sleds long enough to ponder the question of human destiny. It is demeaning and insulting to believe that the human mind can calculate but not reason, that it can devise but not appraise, that it can concoct but not comprehend. Beyond this philosophical and spiritual exercise there is also the need for the individual to convince himself that he is not a spectator but a prime mover, someone who has the right to connect himself to important events and the power to influence the big decisions.

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READERS' FORUM

OUR FIRST LETTER OF CRITICISM

Dear Editor:

You invite us to comment on the AR magazine. Well — I have one criticism: It just doesn't get to me quick enough or often enough.

Karl E. Pauli, Michigan.

* * *

Dear Dr. Coate:

Thanks for the copy of your fine May-June Anniversary Rationalist magazine. Best you have done to date, I think. The tone of the whole magazine is fine. Congratulations!

John J. Kessler, St. Louis, Mo.

* * *

Dear Editor:

Reading the article pertaining to Senator Kennedy's statement in the July-August issue, moved me to wonder if all the honesty belongs to the Senator. Experience has brought me to view Catholics generally as quite content to fib. As I see it, if Mr. Kennedy is as honest as the article seems to hint, it behooves him to leave the church.

Yours truly,

Lafayette Aldrich,
Honolulu, Hawaii.

* * *

Dear Dr. Coate:

Your American Rationalist has given me an intellectual feast. Your editorial, "Faith in Man", was especially enjoyed. I have to commend and acclaim your valiant fight against superstition and perfidy. Cupidity and apathy make a formidable road-block against enlightenment, and it is not an easy one to cope with . . .

It is an open question whether a humanity knowing enough to destroy itself, but not wise enough to live together, has any survival value. Wisdom goes far beyond mere intellect, dips into the reservoir of the emotions and comes up with intuitive understanding of the Right-Use of knowledge.

Cordially yours,

Edwin Z. Lesh, California.

* * *

Dr. Coate:

Your March issue of the Rationalist was the best by far to date. Your "How Rational are Rationalists?" and especially "Demonstrating Faith in Man", are excellent and I wish you would send me six copies for which I inclose \$2.00.

As ever yours,

Edward Petrikovitch,
St. Louis, Mo.

* * *

To the Editor of the Star:

If the orderliness of the universe may be attributed to the plan or design of some "God" or "force" as contributor Chris Litscher naively puts it, then does it not follow that this same "God" or what-have-you must also be responsible for all the disorder, suffering, destruction and evil in the universe?

The only way out of this dilemma is to accept the more scientific view that the universe is self-existing, unplanned, unconscious and completely neutral as regards the values and aspirations of men. Thus, it is readily seen that all human values, accomplishments and ideals have grown out of our

own collective experience, and that this view is much more realistic, ennobling and inspiring than that man is but a creation and junior partner of some celestial "Great Planner" which is actually no more than a childish projection of the primitive mentality.

It is about time that we grow up and acknowledge the fact that all that makes man great has come from within himself and that in his future endeavors he can look for aid and inspiration to no one but himself.

EDD DOER.

Associate Editor, American Rationalist.

* * *

Dear Dr. Coate:

Graham Wallas, one of the great English Rationalists, said: "We must let our minds play freely over all the conditions of life, 'til we can either justify our civilization or change it." I am thoroly persuaded that the central problem of our time is to enlighten, to inspire, and to organize the will to change the conditions of life. This means that Rationalism must take an expansive view of persons, places, institutions, events, and relations. We must help to create a rational, attractive philosophy of life for the common man.

Too many fellow beings are emotionally starved, psychologically blocked, educationally humbugged, politically immature, scientifically illiterate, and culturally degraded. We must extend our radius into these domains and clear the way for fellowship, map the areas of agreement and the sharable. For example, we should expose the utter irrationality of color-consciousness. Ample support is at hand in psychology and anthropology to combat racism and prejudice. We must keep hammering that beliefs without verifiable evidence or logic are scientifically unjustifiable and ethically wrong. Let us not forget that the moral and ethical appeal makes a powerful impact since humans live more deeply in their feelings. The folkways and mores of the South should be laid bare on moral and ethical grounds. We must advance beyond the fringes aimed directly at the decadent citadel of Southern reactionism. In that effort we are entitled to appeal to the big unions to open their burgeoning exchequers and contribute to our educational effort.

We must ask more embarrassing questions? Is the hierarchy of the trade unions acting rationally in going along with a system that breeds crime, ignorance, disease, corruption, war, unemployment? What of the indifferent, the resigned philistines called "Organization Men"? Can they be allowed in a democratic society to shirk all social responsibility? Continue the questioning yourself.

Automation is a challenge not only to organized labor because of the tragedy of human displacement, but to all of us as consumers and citizens, and the aged. Many of the aged are ready for leadership, as revealed in letters to various journals and papers. Labor unions find it difficult to penetrate into the white collar class. How can we find some response there to what may be termed the "Rational Good" or the Sane Society? What is rational in the proliferation of population increase? These problems, among others, our magazine might well explore. They have an aspect that can be treated from a rational point of view.

A wider and enhanced offering will take initiative, enthusiasm, originality, imagination, drive, courage — and money. I have confidence that support will be forthcoming if we can serve the needs and wants of the readers.

Very well, you say, this puts pressure on the Editor! Yes, but you must seek and get effective help and general support. To increase the quality of intelligence, goodwill, love, and friendliness in the social environment is a giant enterprise indeed!

Fifty years ago there were thousands of socialistic and free-thinking "locals" in the land. They were often illuminating seminars, devoted to the fine art of freeing the mind through mutual interchange of communicable intelligence. They cultivated fellowship and their social idealism formed many a personality into an agreeable kinspirit. I miss them! "The long road of dialogue has come to an end," laments Camus. Now the fearless Dr. Robert M. Hutchins is genuinely encouraging the revival of free dialogue. To feel at home among inquiring and idealistic minds and to participate in an animated give and take discussion is joy comparable to few other delights.

As one grows in understanding of human nature, one can't help but like humans, with discrimination, of course. But, as Charles Lamb mused: "One cannot fight a person whom one likes or loves." One cannot love his neighbor unless he embodies loving kindness — one of the three highest goods in the world. It is truism that the human good in the world is here because good human beings put it here.

Rationally yours,

Marius Hansome, California.

* * *

Dear Friends:

The promoters of religion continue to gain more special privileges, more tax exemption, more money from the public treasuries, more power over our politicians, more interference in the public schools, more of their dogmas made into law. Their bigotry and greed have no limits. They seek to force us non-believers to follow their silly superstitions, and as they are tax exempt, they make us pay for them. Every taxpayer works 20 percent of his time for government, and probably from 5 to 20 days of every year of his life to pay the taxes the religious lords escape. With the growth of religious power and church membership, crime, which costs 20 billion dollars a year, increases.

While we are prohibited from using the radio, TV, and are excluded from the daily press and most magazines, the religious lords own, control or use them for many hours each day. Nuns teach in the public schools, chaplains for Congress, prisons, and the military services are paid big salaries at the taxpayer's expense to promote their various brands of superstition. Rationalists, atheists, and secularists are slandered, reviled and libeled by the agents of religion.

They are free from wage and hour laws, taxes, operate bingo and other gambling games prohibited to the rest of us, peddle their myths, are free from military duty, get half fare on ships, trains, buses and planes and many other special privileges. The separation of Church and State is a mockery. We who know religious brainwash is nonsense are forced to contribute, because of tax exemption, to support parochial schools which teach that Rationalists are wicked.

We owe it to ourselves, and to all those great patriots who fought to gain us the freedoms we still have left, and to posterity to try to right those great wrongs. There is no greater good you can do humanity than help stop these special privileges to the religious parasites, and to expose this gigantic fraud which has been such a curse and drawback to humanity. What better way to put in your spare time; how better to spend your spare money than helping to defeat superstitions which attempt to enslave all mankind?

It takes energy, persistence and willingness to spend something to help this best of causes. The failure to carry on aggressive activity in the past has led us to pay more and more tribute to the selfish lords of superstition. What an outrage it is that these men with backward minds and collars should rule intelligent people. Their demands have no limit, no holiday. With their vast billions of money to brainwash the public and control or bluff politicians we can only expect more and more oppression.

James Hervey Johnson,
San Diego, Calif.

* * *

Dear Editor Coate:

Your meaty pamphlet on Faith in Man received and I have a hearty Amen for your thought and argument. The excerpt from R. W. Rils was very welcome as it introduced me to a man who looks at life and the world in a commonsense, down to earth fashion. No other way makes sense.

The weakest spot in Rationalism and our propaganda is that it has little appeal for women. Ruled chiefly by her emotions, indifferent to logic, reason and fact, she is the priest's surest stronghold, his means of getting control of the children and doping them, from infancy onward, with magic and ritual.

This is why women are a powerful trump in the hands of the church. It is why the church is notably hostile to all measures likely to help in women's emancipation — contraception. There must be religion for women, to perpetuate religion.

Some men are able to get away from this "mother" teaching but the great majority are so concerned with bread and butter problems that they readily turn "religious" matters over to the women — and they know only "what is" and want conformity.

Among Tocqueville's acute findings there is this: "I know of no country where there is so little independence of mind and real freedom of discussion as in America." That indictment is nearly as true today as when Tocqueville made it in 1830.

Every copy of "Scientific American" I read bears evidence that we are progressing; the thrust and urge of scientific method is shoving aside the stagnant and obsolete.

I am nearly 82 and would like to start over again, aged about 20 and knowing what I know now. Age 20 is stipulated, as a younger child with the knowledge of 80 would be an insufferable brat and someone would strangle him. What a prospect the next 80 years hold! What things, now unimaginable, men will see and know! Far more wonderful — and useful — than the Christian "heaven."

With great respect for the wheelhorses who keep AR going and improving.

Sincerely — and somewhat rationally,

Otto Pauls, St. Louis, Mo.

Heavenly Humor

by THE EDITOR

It has been said that women always do the proposing; the men only say the words.

QUESTION: Why do married people live longer than the unmarried?

ANSWER: The fact is they actually don't; it only seems like it.

The former husband of a Hollywood star says that living with her was like living on the side of a volcanic mountain — very delightful between eruptions.

It was said of a certain prominent personality that he had an even disposition — always bad.

The best illustration of the importance of co-operation is the banana, because it never gets skinned until it leaves the bunch.

A definition: Prejudice is being down on what you're not up on.

Definition: Experience is an experience which you experience when you experience an experience.

The shortest romantic poem on record: —
"Shirt, Skirt, Flirt, Hurt."

How will you recognize Adam and Eve when you get to heaven?

They will have no naval, of course.

Some church members show great confidence in their preacher by sleeping through most of the sermon. — One preacher actually went to sleep listening to a recording of his own sermon.

Like the Bible, you can prove anything by old adages. For instance:

"A rolling stone gathers no moss," and "A setting hen never gets fat."

Who was it that said: "I can resist everything but temptation."

Congressmen like to boast about their knowledge of the Bible. Sometimes it gets them a few votes, especially down south in the Bible belt. One southern Congressman recently challenged another from New England, saying he would bet a Dollar the Yankee couldn't even say the Lord's prayer. The Yankee accepted the challenge and began to repeat the well-known child's bed-time prayer, "Now I lay me down to sleep" etc. . . . , whereupon the Southerner said: "OK, here's your Dollar, I didn't think you knew it."

Feminine Logic

An old Southerner, being questioned by the census taker having troubles remembering the birthdates of all his grandchildren, asked his wife when one of the girls was born.

"Well, I know she was born in 'tater' time," his

wife said thoughtfully, "but I'm blessed if I can remember if it was diggin' or plantin' time."

— Coronet

A radio evangelist (Bro. Ward) on the subject, "Follow me and I will make you fishers of men." This speaker, as a closing thought, said: "When God has put the hook in your hand, use it." What he didn't say was, "Use it to catch suckers."

Reckless Driving

The local pastor of the Nazarene Church exhorted his listeners to: "Wherever you are, pray with your eyes closed and your heart open. Maybe you are alone in your home, or driving along the highway."

A Psychiatrist to his patient: "Are you SURE you have a complex? Maybe you ARE inferior."

About Backsliding

A minister told how he had been born into a Baptist family down South but that as a boy he noticed that in spite of the old Baptist doctrine called "Once in grace always in grace", which meant that no good Baptist could ever backslide, he observed that some of the brethren actually did backslide in spite of their doctrine. So when he grew up and became of age, he decided to become a Methodist because they believed in backsliding and practiced it."

A drunken old reprobate had been brought before the Judge, who had become impatient of seeing him in Court so frequently. So the Judge reprimanded him severely this time, saying to him: "Just look at you; you are the most disreputable character in this town and you have no respect for yourself or your family. Look at your trousers, all dirty and out at the knees." The drunk replied in self-defense: "Ize a prayin' man, your honor, I spend much time on my knees in prayer."

"Well turn around," said the Judge, "I see the seat is out of your trousers too; how do you explain that?"

"Well, Judge, your honor, you know sometimes I backslides."

Editor's Note: When an intelligent person is once rationally and scientifically convinced of a fact, it is not necessary for him to attend a Sales Meeting once or twice a week for the rest of his life, such as a Sunday morning sermon or a mid-week testimonial meeting, in order to keep himself sold. Once he is convinced there is no backsliding.

A clergyman received a call to a church with a larger salary. Some days later, one of the elders met the minister's son on the street and asked: "Well Johnny, is your dad going to leave us?" — Johnny replied: "I'm not sure — I'm kind of confused. Dad's in his study praying for guidance and Mom's upstairs packing the boxes."

An 8-year old lad was asked by his mom what he learned at Sunday School. "Well," he said, "our teacher told us about when God sent Moses behind the enemy lines to rescue the Israelites from the Egyptians. When they came to the Red Sea, Moses called for the engineers to build a pontoon bridge. After they had all crossed, they looked back and saw the Egyptians' tanks coming. Moses radioed

headquarters on his walkie-talkie to send bombers to blow up the bridge and saved the Israelites." — "Son!", exclaimed mom, "Is that really the way your teacher told you the story?" "Not exactly," the boy replied, "but if I told it her way, you'd never believe it."

An Englishman and a Scotchman were debating as to which of them was the most patriotic, most loyal to the Queen, the church and the country. To settle the argument the Englishman pounded the table with his fist and declared, "I was born an Englishman, I have lived all my life an Englishman, and I will die an Englishman."

The Scot replied, "Well I say, Sir-r-r, have ye no ambition?"

My young granddaughter was watching TV. When the announcer gave his talk about attending the church of your choice, she called to her father, "Daddy, come and listen to the holy commercial."

A.C.
Oneonta, N.Y.

May daughter, 4, watched me put on lipstick and I told her that when she got big she could use it, too. When her daddy came home she told him, "When I get a big mouth like mommy I can use lipstick too!"
A.N., Saugerties, N.Y.

— Time

THE AIRLINES THINK OF EVERYTHING

Returning home by air from a lecture trip to Iowa, I found myself seated next to a man who, as it turned out, represented the airline we were traveling on.

As we engaged in conversation, I told him I thought the airlines had won such a large slice of the travel business not merely because of speed, but also because of the courteous and efficient service given by most airline employees.

He thanked me prettily, and then chuckled, "You know, we get a lot of compliments about our friendly stewardesses, but sometimes they're given credit for what they haven't done."

"Let me tell you a true story," he went on. "When I boarded one of our planes a few weeks ago, I sat down in front of a woman traveling with two youngsters — a boy about seven and a girl about ten."

"About a half hour out, the woman took the two children by the hand and walked up the aisle to the lavatories. She put the little boy in one, and she and the little girl went into the other."

"The little boy was in there only a minute, walked out by himself, and sat down in his seat just behind me."

"Well, just then a man sitting in front of me with his wife got up and went forward to the lavatory which the little boy had just come out of. I noticed that he failed to lock the door after him."

"Right after this, the woman and the little girl emerged from the lavatory across the aisle. The woman opened the door of the opposite lavatory just a crack, whispered something rapidly, closed the door and proceeded to her seat — and was obviously startled to see the little boy already sitting there."

"She shrugged and buried her face behind a large magazine. A few moments later the man came out

of the lavatory with the strangest look on his face, and walked back to his seat. 'What's the matter, dear?' asked his wife."

"Golly, those stewardesses think of everything," the man said, mopping his brow. "How do you mean?" his wife inquired.

"You'll hardly believe this," said the man, "but one of them just opened the door and told me not to forget my zipper, and I almost jumped out the window."

The man next to me chuckled again. "I suppose I should have leaned forward and told him the facts," he sighed, "but I just couldn't bring myself to spoil his wonderful story. Imagine the reputation our stewardesses are going to have in his home town." — Sidney Harris in *The Raleigh* (N.C.) Times, May 1, 1959.

WILLS AND BEQUESTS

Form of Bequest

I give, devise and bequeath to the Rationalist Association, Inc., a corporation incorporated under the laws of the State of Missouri, the following property:

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BOOKS

"FREEMASONRY, A SLEEPING GIANT"

by Charles Van Cott

This book sizzles and crackles. It speaks out and it makes you want to fight for freedom.

The author edits the Freemason monthly, **Masonic Inspiration**. His aim is to make Masonry a liberalizing force, as it formerly was, and to downgrade ritual. The material of the book is largely from the paper and is set up in the original style.

There are many interesting notes of history in the book, relating mainly to Freemasonry, but the dynamite returns near the close, with a long article concerning the Vatican role in World War II and the cold war. It is exciting reading.

— Harry E. Mongold

T. S. Denison, \$4.95. Order from AR Book Service.

"BIRTH CONTROL AND CATHOLIC DOCTRINE"

by Alvah W. Sulloway

The purpose of this book is to examine the Catholic position on birth control as set forth in the Church's own statements. Written by a lawyer, it contains information on all phases of the controversy — historical, scientific, legal and theological. The arguments supporting the Catholic pronouncements are subjected to logical analysis and intelligent criticism. There is special emphasis on the recent change in the Pope's attitude towards birth control since the advent of the Rhythm Theory. In the preface Aldous Huxley stresses dangers of over-population. Clearly written and well documented, this is an excellent reference book.

— Nan Mongold

Beacon Press, \$3.95. Order from AR Book Service.

"NATURAL SELECTION AND HEREDITY"

by P. M. Sheppard

This excellent book describes the mechanism of inheritance and natural selection. It is not an elementary text, but the basic principles are explained. Some readers will tend to skip over the detailed discussion of the various possible techniques of genes in breeding and find much more of interest farther on in the book.

There is a little of the history of thought on evolution, as well as discussion of polymorphism, evolution of dominance, polygenes, and mimicry.

— Harry E. Mongold

Philosophical Library, \$6.00. Order from AR Book Service.

"PROTESTANT AND CATHOLIC"

by Kenneth Wilson Underwood

This work is an intensive sociological study of religious and social interaction in the industrial community of Holyoke, Massachusetts. The author, an associate professor of social ethics and public affairs at Wesleyan University, carefully traces the patterns of Catholic strength and Protestant weakness, leaving the reader with the unpleasant impression that very little separates our free and

secular, democratic republic from the clerical-dominated, unhumanistic Catholic state deplored in this reviewer's article "To Make America Catholic" (AR, Vol. 3, No. 4).

Underwood performs a valuable service by describing the mechanisms by which the Roman church works steadily to promote its frightening ends and the weaknesses exhibited by non-Catholics in their relations with this totalitarian movement. The book is written, however, from a rather naive Protestant standpoint and suffers from a lack of appreciation of the dangers to the democratic way of life presented by Catholicism.

In spite of its several weaknesses, this book is a valuable study in itself and also a useful supplement to the works of Paul Blanshard and other defenders of secularism and democracy.

— Edd Doerr

Beacon Press. 484 pp. \$6.00.

"YOUR COMPLEXES AND YOU"

by Vitali Negri

Dr. Negri, a psychoanalyst, devotes this book to the classification and description of complexes. His purpose is partly to bring order from chaos in this subject, and partly to teach the layman about a common and important source of neurosis.

He defines the complex as a group of conflicting ideas of which a person has become unaware because he has repressed them. The conflict arises on the one hand because of some extremely distressing incident or series of incidents, and on the other hand because of some urge that seems likely to cause more such incidents. In this situation, before repression, a person thinks (in effect), "I must and yet I must not."

The mental conflict becomes a complex, according to this definition, only when painful ideas are repressed. These may be ideas concerning the urge only or concerning the painful incidents as well.

A readable book like this one is always welcome in this field. The classifications are in terms of symptoms more than causation, but this, is usual in mental hygiene, and considering the chaos in psychology, practically necessary. There are many case reports, providing interesting and concrete examples. It is a well-organized book, each type of complex receiving its own chapter.

Education in this subject can always help anyone become more perceptive, more understanding of others.

— Harry E. Mongold

American Book Institute. Order from AR Book Service.

"THE ILLUSION OF IMMORTALITY"

by Corliss Lamont

Dr. Lamont has done an excellent job in gathering the many different concepts upon which the conclusion that immortality is an illusion is based. That is, he exposes the number of distorted concepts which encourage individuals to lean upon and hope for the kind of after-life which is not there. Also, he shows how we are encouraged to accept the subtle illusion that life on earth is not as important as the supposed life in the hereafter.

Yet a true immortality is that of one's purpose, or spirit. If a purpose impels and directs our every action and determines our personality, then it is the purpose which animates the body. On the other hand, when we have no purpose to direct our ac-

tivities and to measure our accomplishments by, we lose interest in living. We die not so much from some form of disease as from boredom.

In fact, it is immaterial whether we believe in immortality if we have a worthy long-range purpose in life — one which is capable of never-ending unfoldment and fulfillment. Dr. Lamont gives this view: "We can make our actions count and endow our days on earth with scope and meaning that the finality of death cannot defeat."

In "The Illusion of Immortality", Dr. Lamont has made a significant contribution toward better understanding of immortality by exposing many false concepts of life in the hereafter. Clearly it is up to us to work and plan our own futures. Such a view is rationalism philosophically applied.

— Louis Hlavacek

Philosophical Library, \$3.95 cloth, \$1.75 paperback. Order from AR Book Service.

* * *

"THE UGLY AMERICAN"

by William J. Lederer and Eugene Burdick

"The Ugly American" is a concise, readable and cogent analysis, in fictional form, of the strengths and weaknesses of the men and women who represent us, officially and otherwise, in Southeast Asia, and, by implication, in other areas. In rough summary, Lederer and Burdick charge that America is losing ground rapidly in the "cold war" largely as a result of the ineptitude, indifference and the ignorance of many of the diplomats, technical and military advisers and others who represent us abroad. Very few of our foreign representatives can speak the languages of the natives or adequately communicate with them, mistakes at which the Russians work very hard to avoid. The authors make it plain that if we are able to be successful in "selling" ourselves and our institutions to non-Americans, we must greatly improve the quality of those who represent us abroad and rise above our pride long enough to learn a few things from the Russians.

The author's criticisms of Americans abroad are born out by this reviewer's own experiences and observations during a residence of a year and a half in a large South American capital. During this time, I had occasion to observe at first hand: CARE packages being sold on the grey market by Roman Catholic nuns; Americans living the life of the nouveau riche in their "Golden Ghettoes"; American youngsters from "good" families toting switch-blade knives and teaching Latin kids how to be U.S.-style delinquents; diplomats unwilling to criticize influential Americans for their role in damaging our reputation; advisers who spout off at diplomatic cocktail parties about their admiration for certain Latin dictators; exclusive private schools partially supported by our State Department while illiterate Latin kids hunger for the chance to learn to read and write; cartoons of Governor Faubus wearing a swastika armband and newspaper photos of soldiers escorting Negro children to school in Little Rock, etc. etc.

"The Ugly American" is a suitable companion for Phillip Wylie's "Innocent Ambassadors" and should be taken seriously by the Administration and Congress.

— Edd Doerr

New York, W. W. Morton and Co., Inc. 285 pp. \$3.75.

"VIRGINITY. PRE-NUPTIAL RITES AND RITUALS"

by Ottokar Nemecek

The research here deals with the reasons why mankind has made of the preservation of physical virginity a religious virtue, a social ideal, and an individual duty.

An example of a primitive culture is the food-gathering tribe that has been pushed back into the mountains or other undesirable land. Woman is man's equal, no purchase price being paid for the bride, and small formality attends the marriage ceremony.

After an explanation of matriarchy and patriarchy a quick look is taken at pastoral tribal living and sea-farers. He turns then to the era of industrial capital and high finance.

Christian ideas developed from the background of the primitive fear of spirits. As Christianity spread, the sacraments of the Church were weapons against evil demons. There was grave fear of evil spirits entering the nine orifices of the human body, and all secretions were thought to be very dangerous — hence the various taboos about blood. The taking of food and the act of birth had magic significance. The ritual purification of a mother after forty days before she might enter a temple after childbirth, and rites dealing with the drinking of blood using it in love philtres, are familiar in literature and anthropology. Letters writ in blood had a magical effect. We have the theory of blood washing away the sins of the world.

When Jahveh appeared on Sinai, the people had to remain chaste. It was feared that otherwise the demons released would ruin whatever was about to take place.

Pre-nuptial sexual morality is discussed from the economic, social and philosophical bases as observed by the various primitive civilizations and later the European peasants and bourgeoisie. With the Industrial Revolution, women emerged from their sheltered lives and gave up being professional virgins waiting for a high bidder.

And so the valuation of sex morals has progressed from magical-demonic motives to the intuitive and aesthetic interpretation of the present day.

— Kay Vining

Philosophical Library, \$4.75. Order from AR Book Service.

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SORT REVIEWS

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Schweitzer, ed. by Kirk

Compact selection of thought-stirring paragraphs from seven publications by the famous physician-philosopher. Memories of significant childhood observations as well as mature perceptions.

Philosophical Library, \$2.75.

* * *

"Church and State"

Rev. W. E. R. O'Gorman

Pamphlets for Protestants and others who know little of what is behind the dissension over this serious question. \$0.65.

* * *

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THE VATICAN A BULWARK AGAINST COMMUNISM?

What Are The Facts?

It is becoming increasingly popular to refer to the Roman Catholic Church as a "bulwark against communism." Recently, the vice-president of the United States, Richard Nixon, embellished the familiar phrase. He called the church "one of the major bulwarks against communism and totalitarian ideas." Though his statement went unquestioned by the masses, there were a few who challenged it. One of them was Dr. John A. Mackay, president of Princeton Theological Seminary, who said: "At the risk of being termed a bigot, I am compelled sorrowfully to say that the exact opposite is true." Obviously, someone made a misstatement. To find out who, we have but to test the Vatican's bulwark.

What do we find? Said Dr. Mackay: "Two decades ago the Roman Catholic church concordats with the totalitarian rulers of Italy and Germany, Benito Mussolini and Adolf Hitler." Our first test of the bulwark reveals Vatican collaboration with totalitarian tyrants. Testing further, we find that practically the whole world condemned the invasion of Ethiopia, but the Italian clergy as a whole not only voiced no opposition to Fascism but openly endorsed Mussolini's conquest of Ethiopia, 19 archbishops and 57 bishops saying: "Catholic Italy thanks Jesus Christ for the renewed greatness of the fatherland made stronger by Mussolini's policy." That policy was totalitarian.

"Today the Roman Catholic Church," said Dr. Mackay of the Vatican's bulwark in Spain, "has a concordat with, and is the chief supporter of, Francisco Franco, the totalitarian ruler." It was just last year that the Vatican awarded Franco its highest pontifical decoration — the Supreme Order of Christ! Yet it was Franco who rejoiced at the conquest of the Philippines by the Japanese. And it was Franco who rejoiced when the Vatican, soon after Pearl Harbor, opened diplomatic relations with Japan. Thus the Vatican has climbed not only on the Franco, Nazi and Fascist totalitarian bandwagons but on the Japanese totalitarian bandwagon, climbing down only when the wagon lost its band.

What kind of bulwark has the Vatican built against communism? Catholic countries, of all countries, should be exemplary bulwarks against communism. Yet what do we find? As Dr. Mackay puts it, the lands that are predominantly Catholic are actually "breeding grounds for communism."

It is true in Latin America, where some 90 percent of the people are Catholic.

It is true in France, where priests have gone to work in factories to try to win back communism's converts. Result: The "worker priests" did not expect to see results for several generations. But there were unexpected results: Not a few of the priests fell victim to Red propaganda and turned Communist! Where was the bulwark?

And where is the bulwark in Italy, where one third of the Catholic population votes Communist? In spite of the pope's threat of excommunication,

the Communist party grows, last year by 180,000 members — most of them baptized Catholics!

Where, then, is the Vatican's bulwark? Our test reveals that it is a myth. Ever since the days of murderer Constantine, the Catholic Church has collaborated with totalitarian dictators. In Catholic lands the church has been no bulwark against communism. Why? Because it has refused to follow Christ's example. Instead of offering dictators the "Supreme Order of Christ," Jesus had nothing to do with them, saying: "My kingdom is no part of this world." — John 18:36, New World Trans.

— Awake Magazine
Brooklyn, N.Y.

Peter's Bones

For a year or more press dispatches from Rome concerning excavations under Vatican buildings in search of the bones of St. Peter have been current. The paucity of evidence that Peter was ever in Rome has long been a source of worry for the Holy See. Research by Church scholars was inconclusive and left the matter in doubt.

Pius XII initiated the excavations and some bones were found that, according to press dispatches, were tentatively deemed to be Peter's. Pious hopes faded, however, when a scientist observed that the age of the bones could be established by carbon radiation. Thus Pius XII was denied the satisfaction of adding the finding of Peter's bones to his finding that Mary was in heaven with the Holy Trinity.

Irreverent references to the three verses, in Matthew 16 that gave Peter power and supremacy, as being the work of a forger have now been refuted. Further excavations in Rome have resulted in the findings of bones that authenticate the Church's claims concerning Peter. It seems that each of the newly discovered bones, visible to all, bears the name Pete.

This happy solution of an old source of doubt and unease gives the new Pope John XXIII (actually XXIV) a good start on his praiseworthy efforts to erase the record of the original John XXIII. No other name had been so popular with popes, but when the XXIII John finished with it the name stank so badly that no succeeding pope cared to use it for over 500 years.

Otto Pauls

Church Board Hits Christian Amendment Idea

Seattle, Wash. — The general board of the National Council of Churches voted 59 to 1 in opposition to the Christian amendment to the United States Constitution.

The proposed amendment, which has been before the Eighty-third, Eighty-fourth and Eighty-fifth Congress reads:

"This nation devoutly recognizes the authority and law of Jesus Christ, savior and ruler of nations, through whom are bestowed the blessings of Almighty God."

The board's pronouncement declared that the amendment could embarrass the relations of American churches and the nation with the "world majority of non-Christians."

The Rev. Ray Gibbons of New York, executive director of the Council for Social Action of the United Church of Christ, introduced the statement in opposition to the amendment.

The Rev. Dr. Edwin T. Dahlberg of St. Louis, president of the National Council blamed moral weakness for United States failure to solve racial, industrial and international problems.

Governor "Pat" Brown Gives \$2 Million State Library to Jesuit University

The Christian Science Monitor, May 20, 1959, carried an article from staff correspondent, Harlan Trott, reporting a shocking give-away of a \$2 million library which has been housed in the San Francisco Public Library for the past 36 years. The "renowned Suto Library" is being removed "under circumstances which library officials say leave them 'shocked' and 'deeply troubled.'"

California's new governor, "Pat" Brown, is a Roman Catholic and his eldest son is studying to be a Jesuit priest — which, of course, had nothing to do with the "give-away" (?) The Governor claimed to have been acting upon the recommendation of the commission which he had appointed "to consider the respective merits of the quarters offered for the housing of the Suto branch of the California State Library." However, the commissioners appointed were all on the state payroll. They made their recommendations in less than ten days after their appointment. According to Mr. Schwabacher, president of the Library Commission of San Francisco, "more than a year ago" quarters in the main library had been offered for the housing of this famous library. Yet the officials of the library which had "housed the collection for thirty-six years, rent free," were not even consulted about the moving of the library.

Even though the Jesuit University is less accessible to the public than the "California State Library" Governor Brown and his appointees have seen fit to move it anyway.

This is another case of Catholics using their elected officials to pull chestnuts out of the fire for them. Anyone who says that a "good Catholic" elected to public office will show no special favors to the Catholic hierarchy has not kept up with public affairs.

This is just another reason why we think it would be unwise to elect any man to the presidency of the United States who is a member of the Roman Catholic Church. Roman Catholics who owe their allegiance to a foreign dictator are not free to act upon their own judgment. They must favor the Catholic Church and the Vatican State, or else feel the lashes of their spiritual superiors.

We urge the people of California to write to Governor Brown and protest his actions in the "give-away" of the "renowned Suto Library."

RELIGION A GIGANTIC FRAUD

By James Hervey Johnson

Leaflet, explaining how the religious racketeers fool and brainstuff the children, live like lords, and keep ancient superstition alive because it gives them lives of ease at expense of the gullible. FREE 1 to 10, with 1959 Book list. 100 for \$1.00.

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Rational — Humanist Conceptions

Summary by DAVE SHIPPER

From a translation by S. DZIENGIELEWSKI

Speaking in Bydgoszcz at the Congress of the Polish Society of Atheists and Freethinkers, President Dr. Andrzej Nowicki stated that it was difficult to put into one sentence what it was that united the atheists and freethinkers assembled with the thousands who had founded the society; their hundreds of thousands of sympathizers; the millions who shared the freethought struggle in other countries; and all those who with enlightened and heroic activity in the past had paved the way and created freethought traditions for modern freethinkers to uphold.

Perhaps if we could crystallize our common bond into one sentence it would appear thus: That what unites us is the wish to improve the social order and individual life.

The humanistic assumption is that the fate of the people lies in their own hands and that people can influence history consciously and more effectively when they understand its inner laws of development. This possibility we want to use in a rational, thoughtful and consistent way. Efforts towards rational interpretation of phenomena, efforts towards critical investigation of all values and all points of view, estimates, norms, theories and institutions serve mankind's basic need to shape a happy life and to leave a legacy of knowledge (arts, sciences, etc.) that will inspire the coming generation with an admiration of their predecessors and a conviction that they did not live in vain.

The chief aim of the movement must be activity consistent with the most progressive social forces who are striving to effect changes in basic conditions which will lead to a better life and full development for every human being.

Rationalism is indissolubly tied with humanism, asserted Dr. Nowicki. Thinking which did not lead to a humanistic attitude was not rational thinking. Those who did not act as they thought, were thinking in an imperfect way — falsely, irrationally.

The history of humanism tells us that from the beginning it was secular, earthly, opposed to a religious concept wherein the centre of all human problems was removed to an imaginary sphere supposedly populated by metaphysical creatures.

The humanist conception of morality, con-

tinued the President, was basically opposed to the religious view of the world, because religionists refused to acknowledge the truth, that the real source of moral values and behavior was in society and that man could achieve a high moral stature through his own efforts. Ethical studies should be based on earthly, not irrational revelation.

Again, the humanistic conception of moral values was basically opposed to religion because religion demanded that man be meek in facing his fate, spread doubt in his strength and contempt for his brain. On the other hand, rational humanist morality is based on a conviction in the power of rational thinking, the strength of human character and effectiveness of mutual aid. This is justified by the whole history of social evolution, the glorious history of scientific achievement, the history of heroic battles for truth and justice, and the history of freethought which even the stakes of the Inquisition were unable to conquer.

FAITH IN MAN

Our faith in man must be steadfast
as a growing tree,
Strong through the years strewn with
rock and thorn;
Man's plans may go astray, Still he
salutes each day
And lifts his heart with faith reborn.

Our faith in man relies on the hope
that never dies,
When darkest night daunts his
troubled soul;
Through his defeats and pain, Man's
hope revives again
To urge him onward to his goal.

Our faith in man must start with the
love that warms the heart
Spreading to brother of every
race;
Faith, hope and charity, With man
abide all three
To bless his lot with human grace.

— WILLIAM E. OLIVER

WHAT IS SECURITY?

In 1923, a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending this meeting were nine of the world's most successful financiers. Those present were:

The president of the largest independent steel company;

The president of the largest utility company;

The president of the largest gas company;

The greatest wheat speculator;

The president of the New York Stock Exchange;

A member of the President's Cabinet;

The greatest "bear" in Wall Street;

Head of the world's greatest monopoly;

President of the bank of International Settlements.

Certainly we must admit that here were gathered a group of the world's most successful men. At least, men who had found the secret of "making money". Twenty-five years later let's see where these men are:

The president of the largest independent steel company — CHARLES SCHWAB — died a bankrupt and lived on borrowed money for five years before his death.

The president of the greatest utility company — SAMUEL INSULL — died a fugitive from justice and penniless in a foreign land.

The president of the largest gas company — HOWARD HOPSON — is now insane.

The greatest wheat speculator — ARTHUR CUTTEN — died abroad, insolvent.

The president of the New York Stock Exchange — RICHARD WHITNEY — was recently released from Sing Sing Penitentiary.

The member of the President's Cabinet — ALBERT FALL — was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street — JESSE LIVERMORE — died a suicide.

The head of the greatest monopoly — IVAN KRUEGER — died a suicide.

The president of the Bank of International Settlement — LEON FRASER — died a suicide.

All these men learned well the art of making money . . . not one of them learned how to live.

Birth Control Ban Is Illegal, Asserts Liberties Union

The American Civil Liberties Union said that state bans on the use and sale of birth control devices violated civil rights.

In a new policy statement the ACLU asserted that such legislation by various states violated the due process guarantees of the 14th Amendment to the U. S. Constitution.

Such laws infringe upon the rights "reserved to the people under the Ninth and Tenth Amendments to live, enjoy and pursue happiness free of unnecessary governmental restraints," the statement said.

The policy, adopted by the union's board of directors, was made public by its executive director, Patrick Murphy Mallin.

The ACLU said its new policy position was prompted to some extent by a number of suits now pending in the Connecticut state courts challenging state statutes banning the use of contraceptive devices or the counseling on the use of such devices.

I love a man that can smile in trouble, that can gather strength from distress and grow brave by reflection. 'Tis the business of little minds to shrink, but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.

* * *

The world is my country; to do good is my religion.

— Thomas Paine

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THE WIDE, WIDE MOVEMENT

by ELDON SCHOLL



All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.

RATIONALIST CONVENTION MAKES MANY CHANGES

A good number of radical and important changes took place at the annual convention of the American Rationalist Federation held this year in Genoa City, Wisconsin. First, the convention was conducted at the Workmen's Benefit Recreation Camp, which differed from the usual big city conventions held either in hotels or at member's organization buildings. The greatest change made was the election of an entire new Board of Directors and the Office of the Federation being moved from St. Louis to Rockford, Illinois.

The Convention started off differently in that a Friday evening social hour gave early arrivals a chance to meet. Elmer Johnson performed magic tricks and Ralph Blois showed color slides including pictures taken at the previous convention. Dr. Lowell H. Coate, Editor of the American Rationalist magazine, also showed color slides of most of the ancient ruins of the Mayan and Aztec civilizations in Mexico and Central America. He was later elected Chairman of the Convention.

On Saturday, August 29, the Convention was opened by Joe Braun of the Freisinger Gemeinde of Chicago. Ten affiliated organizations were represented. — Joseph Schlesinger, who lives at the camp, gave a history of the camp from its beginning in 1930. Mr. Schlesinger was the one person responsible for the early struggles to build the camp. It has 235 acres with a large, modern swimming pool, Old Folks Home, large main building, numerous other buildings and a most unusual crematory and cemetery which was one of the points of view on the Saturday tour conducted by Mr. Schlesinger, with eight autos loaded with visitors.

Boyd Wamack, out-going president, gave a short talk and stressed the keynote of the convention as "considered action." — Secretary Walter Hoops gave a report of the activity of the year, with fourteen affiliated groups and 27 state-wide societies with contacts in every state as the total to date. He mentioned that the work of the Secretary amounted to writing 80 to 90 letters a week on the average. James Kaigler gave his treasury report and Ralph Blois reported on his organizing efforts for the past year. Walter Hoops presented Virgil McClain and K. N. Whitten with a "Rationalist Witch", small witches brought all the way from Mexico. He suggested they be hung in their autos and guaranteed they would be as effective as any religious idol. The presentation was for the publishing efforts of these two hard workers.

Principal speakers at the banquet were Dr. Hlavacek and Vashti McCollum. Dr. Hlavacek gave a stirring talk. Mrs. McCollum gave her own impressions of a trip to Europe, mentioning her wonderful time during a visit with Dave Shipper in England. Some of the other speakers for short talks were: K. M. Whitten, Dr. Lowell H. Coate, Boyd Wamack, William Becher, Walter Hoops, Vlasta Martinek, James H. Kaigler, Eldon Scholl, George Fink, Henry L. Watt, and Virgil McClain, with Viktor Cejka serving as Master of Ceremonies. Elsie Ziegler sang songs and played the guitar for the enjoyment of all. A retired entertainer, she lives at the camp. Many of the more than 60 who attended the banquet stayed on and sang with Elsie, who enjoyed it all as much as we did.

One of the 14 resolutions passed at the Sunday session included the formation of a fund to help pay off the \$5,000 still due on the McCollum court case of ten years ago. Ingersoll's birthday, August 11, was made the official Rationalist holiday. Esperanto was approved as recommended by UNESCO. Approval was registered of Rep. A. Multer's courage in opposing "under God" in the Oath of Allegiance. Steve Allen's article in LOOK magazine was commended and U.S. Senator William Langer of North Dakota was chosen as "Rationalist of the Year."

For the first time since the Federation was formed, an all new Board of Directors was elected.

Dr. Oscar Riddle, noted scientist, author and educator, was elected president, Herman Massman and Joe Smith as vice-presidents. — Ralph Blois was elected secretary and Richard A. Dannels, treasurer. Dr. Lowell H. Coate was made Field Representative.

Dr. Coate ably chaired the Convention.

With minor amendments made in the constitution the Convention closed for another year.

RATIONALIST ASSOCIATION ALSO MAKES BIG CHANGES

A meeting of the Rationalist Association, publishers of the A.R. magazine, met in Chicago on Sunday afternoon following the Convention. An all new Board of Directors was elected as follows: Otto Soukup, president; — Boyd Wamack, vice-president; Pat O'Connor, secretary; Arthur Hewson, treasurer; Lowell H. Coate, executive secretary. The important business was the agreement to increase the subscription price of the magazine from \$2.00 to \$3.00 per year, effective January 1, 1960.

FREETHINKERS HONOR INGERSOLL

The FREETHINKERS SOCIETY OF SAN DIEGO held a birthday memorial meeting at the home of James Hervey Johnson honoring Robert Ingersoll on the anniversary of his birth, August 11. "The memory of this great man must not die and the principles he spoke for and worked for must not die", Johnson told the group. Excerpts from his life and letters were read and his lectures on **Why I am an Agnostic** was repeated.

Mr. Johnson called attention to the support given to three presidents by Ingersoll in his political activity, Presidents Lincoln, Garfield and McKinley, all of whom were assassinated, two by Catholic religious fanatics and Lincoln by a man who lived with a family of Catholics.

"Could there be any connection with religious antagonism because Garfield and Grant supported taxation of church property, and the fact that they and McKinley were supported by a great freethinker? It sounds fantastic, but it is a strange coincidence to say the least."

Ingersoll's love of his family, loyalty to friends, and his being raised by a strict religious father were presented, along with his success as an attorney, often de-

fending without pay those whom he believed to be right. One such case was the defense of a prominent freethinker who was arrested and fined for "blasphemy," or denying the existence of God. The freethinkers expressed surprise that such laws existed in the U.S. and that people were actually arrested for expressing their disbelief in God. Ingersoll lost the case and the man was fined \$25. Ingersoll paid the fine. The listeners were reminded that the fight for freedom from religious suppression and oppression had not been won.

"In many respects we are worse off than in Ingersoll's day," the speaker continued, "for then Ingersoll attracted great crowds who came to lecture halls to hear him and paid admission. Ingersoll's lectures were published in newspapers and his business prospered, although he had to give up the idea of running for office or being nominated for the presidency, due to his opposition to religion when it was demonstrated that he could not be elected governor of Illinois. His brother Clark served several terms as state legislator and Congressman. Mr. Johnson stated that now the religious forces have control of the radio, television, movies and the press, and no information opposing religion is permitted in any of these means of communication including advertising for meetings in many cases. Thus the great inventions of science are being used against human progress while the churches grow richer on tax exemption and public subsidy. "We are in more need of such men as Ingersoll than ever," concluded Johnson.

Vincent Runyon, from Los Angeles, who is working on his book, **Why I left the Ministry and Became an Atheist** was present. The Freethinkers Society plans to make Ingersoll's and Paine's birthdays annual memorial events so the memories and works of these great men will not be forgotten. It was suggested that all other freethought societies do the same.

AUSTRALIAN RATIONALISTS PROGRESSING

The Rationalist Association of Australia reports that more groups are being organized. Besides the Camberwell Discussion Group, two more have been started, one in Sandringham and one in the Malvern area. Two interstate groups are being organized where there has not been any organized ra-

tionalist body, one in Tasmania and one in Western Australia.

Professor Mohr, nuclear physicist at Melbourne University, spoke at the conference held at Cowes. Guest at the Annual Dinner was Prof. Moorhouse of the chair of Electrical Engineering at the Melbourne University. A new society was formed at the University. An attempt will be made to organize groups of rationalists within the various professions and crafts.

WHAT DOES ARF STAND FOR?

Rationalist News, published by the Organizing Committee of the American Rationalist Federation, brings out a clever point in the initials: They stand for Atheists, Rationalists and Freethinkers!

NEW ZEALAND MEETINGS ADVERTISED

Every meeting of the New Zealand Rationalist Association is advertised in the Amusement section of the Auckland Star on the preceding Saturday.

LOS ANGELES FREETHINKERS HAVE MANY EVENTS

The Freethinkers of Southern California had guest speaker H. Lafferty address the organization on the subject **Lives and Works of Famous American Novelists** at the July meeting held at the Embassy Auditorium, delighting all with his wit, humor and apt turn of phrase. He left the audience with the alarming news that few of our American novelists lived long enough to die of old age, some succumbing before 40 to the effects of excessive alcoholism, and this despite the depth of philosophical insight shown in their works.

As Mr. Harold Lafferty pointed out: although knowledge is the first step toward wisdom, it takes more than knowledge of one's mental and physical well-being and progress.

The August Garden Party was replete with outdoor dancing — movies and refreshments at the commodious residence of Dr. and Mrs. Negri, which is Freethought Headquarters in California. An announcement was made of the inauguration of the American Institute of Ethics under the personal supervision of Dr. Vitali Negri, who will lecture each 4th Sunday every month at 2:00 p.m. on **The Meaning and Practical Application of Universal Ethics**. Dr. Negri has lectured on this subject as far back as 1922 when the organization known as Dr. Negri's

Philosophy Institute was formed. The principles of Universal Ethics, states Dr. Negri, are, or should be, the corner stone upon which free thought rests and the means by which the Freethought movement can expect to build, endure and expand on local, national and international levels.

At the August meeting of the Freethinkers of Southern California, Ruth Cornell Fuller was the guest speaker. Her subject was: **Life and Work of Robert G. Ingersoll.** A distinguished interpreter of world literature, she has been lauded by an impressively large number of "greats" in music, philosophy and literature. She has a keen comprehension of some of the factors today which pose a definite threat to man's right to think for himself. Her insistence on the necessity for the unhampered insertion of facts into our system of education from childhood onward, show her to be a valued advocate of the ideals of freethought.

DR. and MRS. NEGRI VACATIONING

Dr. and Maxine Negri are enjoying a brief vacation on the Atlantic Coast but will return to Los Angeles in time for the Oct. 11 monthly program of the Freethinkers of Southern California.

On their way East by Jet plane they stopped off at Chicago for a few hours, where they were greeted by Dr. Coate who, together with Pat O'Connor, Otto Soukup, and Jack Sheridan, constituted an official Reception Committee and arranged a delightful Dinner Reception for the Negris on the eve of September 30, at Toffenetti's beautiful restaurant in down-town Chicago.

Dr. Negri, who is a regular con-

tributor to this magazine, addressed the interested audience of more than 50 Rationalists, Humanists and Freethinkers from, in, and around Chicago, who had assembled to greet and to welcome him and Mrs. Negri as the outstanding Leaders of the Rationalist and Freethought Movement in California. Because of his personal acquaintance with Dr. Albert Einstein several years ago, Dr. Negri used as his subject, "Albert Einstein: the Great Scientific Humanist." The audience lingered for another hour for an informal question and answer period following the lecture.

Mr. Jack Sheridan, president of the largest group of Humanists in Chicago, had also met Einstein and later wrote a poem in his honor, which he was good enough to recite to the assembled and enthusiastic liberals, who had come from as far as Rockford and Joliet for the occasion. — Among those present representing the staff of the American Rationalist were: Arthur B. Hewson, Business Mgr.; Harry and Nan Mongold, our Book Review editors; Pat O'Connor, Circulation Manager; Otto Soukup, Art Editor; and Dr. Lowell H. Coate, Editor of AR, who served as Master of Ceremonies.

We all wish for Dr. and Maxine Negri a most delightful and refreshing vacation.

Mr. Ralph Blois, the new Secretary of the AR Federation, together with his charming wife, deserve special mention for bringing a fine party of a dozen or more Rationalists and Humanists from Rockford, Illinois, for this delightful Reception for Dr. and Mrs. Negri. Mr. Blois will see his friends in California during the month of October.

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Anyone Can Cheat

by HARRY E. MONGOLD

An article in the November 24th *Life* magazine reports that everybody is dishonest at one time or another. It is the story of J. E. Reid, an expert with the lie detector and other means of discovering the traits and acts of people, especially employees of business concerns. It is explained that only fear keeps us from lying and stealing more than we do.

Some readers of the article may misinterpret this information in two ways. They will say to themselves, "Everyone is dishonest if he thinks he can get away with it," which is a misleading statement, and they will add, "If everybody else cheats when he can, I may as well also," which is stupid.

I don't think a rational person should be embarrassed to admit that he would cheat if he thought that in the long run it would be wiser than to be honest. This is part of nature. A person with motives is trying to satisfy those motives without arousing conflicts between them. Whatever rules he adopts are for this purpose, and if he supposes they defeat his purpose he will ignore them. If he is intelligent, however, he will be interested in more than expedience. He will govern himself by what satisfaction he will get in "the long run."

There are stout reasons for being honest. The fact that one is sometimes caught being dishonest in a certain instance is only the simplest of these. It is very important to realize how strongly anyone is a "creature of habit." Also, one generalizes too readily for his own good unless he keeps a check on himself. These things mean that it is easy to make a habit of being dishonest in little things and generalizing to being dishonest in bigger things.

The fact about habits is of double importance. Those we mistreat also form habits of thinking about us. If they suspect us and lose their trust of us, we may have great difficulty getting it back.

A rational policy of education would provide that everyone understand the force of habit in himself. We must learn ways of teaching psychology and mental hygiene so that students will comprehend them and take them to heart. A wise person will watch his habits; and to avoid being careless in things that could have serious consequences, he will see to it that he is honest at all times. At the same time, each one of us individually may freely admit that he has trouble keeping himself rational. There are many things, like exceeding a speed limit,

taking something home that is not supposed to leave the office, or taking more than has been paid for, that are easy to indulge in at times, although they clearly could be bad habits. Yet one's goal must remain to be rational, and therefore honest.

Beyond this reasoning, which is concerned with not getting caught some day, is a sounder argument for honesty. It is a significant fact that we all live in the same world. It is not easy to be secure and content among people who are themselves insecure and discontent. Anything that I do to reduce the other fellow's income or increase his costs or inconvenience is a small step toward making my own life less secure. On the other hand, anything that I do that reduces the troubles of others is a small boost in my chances for happiness.

Rationalists should be interested in some way to give this attitude to our young future citizens. These ideas are good thinking habits. If one is clear in mind about his own best interests, he will take appropriate measures.

The charge of negativism made against Free-thinkers has no basis if Freethinkers are more than non-theists. As Rationalists, there is much that we stand for positively. There is much that we want to teach. We want to live among people who think clearly and rationally, and who are unafraid to face facts about themselves and others, including that we all have tendencies to be dishonest. Two complimentary traits are to think rationally and to know oneself. Appreciating one's own motives and tendencies to deceive himself, one can guide himself with determination to treat others with their welfare in view, so as to provide a pleasanter environment for himself in which contented neighbors feel free and confident. If my neighbor feels free and confident, he is more likely to accept me as I am, and this is the one important thing I want from him.

It is good that articles like the one about Mr. Reid are printed. The ancient system of teaching fairy tales about ourselves does not improve us. Yet to keep this type of article from being interpreted according to the fairy tale that we are individually "depraved," it is up to educated people to spread the news: "Everyone is human" means that everyone is trying for what he considers the good life. No one can do otherwise. At the same time there is such a thing as shortsightedness.

A wise person is one who is both farsighted and capable. Morality is a system for farsighted and capable living. It begets happiness in others and this flows back and forth very pleasantly.

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